

Frontier

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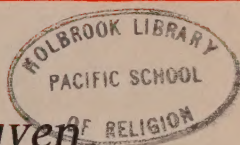
SEX AND SACRAMENT

Sir Kenneth Grubb

THE CHURCH AND THE NEW NATIONS

W. G. Symons

ENGLISH WORKER PRIESTS



~~I~~
~~Spring~~ 1961-⁶² Volume 4-⁵

TWO SHILLINGS AND SIXPENCE

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From The Editor

THERE is nothing more dangerous than an obsession with safety. From 1918 to 1933, for nearly fifteen years, collective disarmament remained possible, but we missed the moment through an excess of caution. After Hitler came to power the need was to arm, not to disarm. We have already had nearly fifteen years since 1945, but there is still a chance to disarm. It will be risky, but not so risky as to continue on our present course.

I am not one of those who think that much good will come of one country disarming without the others. Disarmament must be by international agreement and by stages or it is not likely to be effective. Agreement involves a risk, the risk that someone will not play fair. Yet it is worth a considerable risk in order to make a start with disarmament. The Russians will have to risk some inspection which the Americans might conceivably use to over-reach them, and the Americans will have to take a risk on an agreement which might conceivably be evaded. Let each bargain for the best guarantees they can get but let both realize that an imperfect agreement is better than no agreement. In another ten years, if we go on as we are, so many nations are likely to have nuclear weapons, that it will be impossible to control armaments and then, sooner or later, they will begin to go off almost of their own accord. There is not much time left.

In the twenties and thirties specious reasons for keeping our arms were given with great conviction. We could not give up bombers because, so we were told, 'passenger planes could always be converted into bombers', though the improved fighters which made such a transformation useless were to come in a very few years. The argument now looks as silly as it always was, but it was a trump card in the hands of the anti-disarmers. Aristide Briand used to say bitterly that 'to disarm' was an irregular verb with no first person and no present tense. By their folly our fathers and our grandfathers brought disaster on us in two world wars. Will our children find that we are less foolish?

Pornography

The Lady Chatterley case has opened my eyes to the astonishing innocence of many of my friends. The people who shouted most over the danger of unloosing D. H. Lawrence's novel do not seem to realize that books which actively encourage cruel perversions have long been published freely. So are books that describe copulation in full and intimate detail. These books are utter trash. Some of them seem to be

written by sexual solipsists, people who seem to regard the other partner in sexual union as a mere object and not a person at all. I am told that the publishers go through the books carefully to make sure that there are no indecent words, but only indecent situations. You will not easily find the word 'bastard' in them but you will find everything else that shocked people about 'Lady C.' As if pornography was merely a question of certain words. I suppose that *Gamiani* is the most obscene book in the French language; it is reputed to have been written by Alfred de Musset expressly to show that one could write obscenely without using a single indecent word.

The prosecution in the 'Lady C' case seemed to be trying to shut the front door of the stables when squadrons of horses had been stolen through the back door. Yet this prosecution did one useful thing. It showed that under the new Act the mere use of 'four-letter words' does not automatically make a book pornographic. One can now ask with more hope whether the converse is true? Can obscene books still be published with safety so long as they avoid certain words? The provision in the Act that each book is to be taken as a whole cuts both ways. The police should make vigorous use of the new powers given by the Act to stop the pornography. In the case of genuine pornography the defence of publication for the public good would not be applicable because no reputable witness would say that such publications had any literary value, or *a fortiori*, any moral or theological value. In doubtful cases the Director of Public Prosecution or others concerned could get expert advice as to the literary or other merits of the publication before bringing a prosecution.

A civilized country ought not to put up with gross pornography but to stop pornography is the least part of the battle. The greater danger to society comes from triviality about sex, a subject which is never trivial though it is often comic. Here D. H. Lawrence is unmistakably on the side of the angels.

D.H.L. in Perspective

This century has got sex out of proportion. Sometimes we take sex too seriously but more often not seriously enough. Dr Raven in his article on 'Sex and Sacrament' gives a balanced view but there is much ground work to be done before most of the present generation can accept such teaching.

The Lady Chatterley case was a turning point, not because it created a new situation but because it made it clear what the situation has long been. Old fashioned, negative teaching on sex no longer carries conviction; it is not that people have accepted some alternative teaching. They drift rather unhappily, not knowing what to believe, feeling that the Church has failed them but not knowing where else to turn.

Traditional Christian teaching about sex has tended to fail in two opposite ways. Sometimes it puts convention in the place of a living morality, and sometimes it holds up a model that is high above the attainment of ordinary sinners without showing people the earlier stages they must go through before they are ready for the higher. The higher cannot stand without the lower, as Mr C. S. Lewis has reminded us, and the first steps of a long journey are always beneath one's nose.

D. H. Lawrence does not say all that needs to be said about sex. Indeed, the ideals that he holds up can hardly be realized without other factors which have no place in his scheme of things. Yet he says things that are true and necessary and the present day world will laugh us to scorn if we neglect what truth there is in his teaching. We must indeed go on to show what he lacks, but first things come first. What are the positive elements in his view?

Lawrence emphasized the physical side of married love. This needed doing and is a necessary condition of the sacramental view of marriage. There can be no sacrament without matter.

He had a horror of promiscuity, and taught that depth in sexual relations is the fruit of faithfulness.

He shows up the coldness of mere lust without tenderness. He taught that sex and tenderness belong together. This puts him at the opposite pole from the genuine pornographers, and also from the cheap writing and cheap cinema in which love and lust are systematically confused.

He insists upon the consideration that men and women should have for each other in the most intimate of all acts. It is extraordinary that such things should need to be said, but they do need to be said, both to men and to women, but especially to men.

D. H. Lawrence was not a Christian but he was formed by his chapel going, Bible reading upbringing, and always seems to be skirting round the edge of Christianity. He turned from Christianity because he thought it denied the value of material things; if he had ever met the true theology of the creation and the incarnation, his story might have been very different. His feeling for the tremendous weight of responsibility resting on the individual conscience is a direct inheritance from non-conformity. Such a writer could only have arisen in a Christian country with a strong Puritan tradition.

His use of Biblical language in a sexual connection ought not to shock anyone who knows Scripture. It is not for nothing that the Song of Solomon is in the Bible. Those are not empty words in which the Bible, both in the Old and New Testaments, expresses the relation between God and man in terms of marriage and adultery. Modern preachers are too squeamish about these things. It is wrong that something that is centred in the Bible should be left to heretics like Lawrence.

Here are several positive elements which could help the Church to express its teaching about sex in a way that gets across to ordinary

people; but we must go beyond Lawrence. Dr Raven's article shows one way in which this should be done. It also needs to be pointed out that Lawrence's conception of sex was strangely narrow. He seems to have no place for children in his understanding of marriage. For him marriage is a question of a relation between two people and no more. On the same principle he leaves no place for society. Yet, whatever else is true of the relation between Mellors and Lady Chatterley, it is also true that it was adulterous, and, therefore, an offence against society. Many people would say that the marriage with Sir Clifford Chatterley was, for more than one reason, the kind of marriage that ought to be dissolved, but, even so, there is a great difference between society declaring by means of the law that an impossible marriage has come to an end, and two people taking the law into their own hands. As Lawrence leaves no place for society or for children, so also he allows no place for God. He has no conception of the sacredness of a vow taken before God. Therefore his view of marriage is purely natural and he has no conception of the sacred nature of the obligations taken in a Christian marriage, nor of the help which is needed from God if Lawrence's own ideal of tender and stable marriage is to permeate modern society.

At its last meeting the British Council of Churches passed a resolution for the observance of local 'Home and Family Weeks' beginning next year and the preparation for these weeks is to include the issue of a handbook. Will the preparation of this handbook and of the Weeks reflect all the lessons of recent events? It is useless to ask for a restoration of Victorian or Edwardian family relations. We need to have a contemporary model for the Christian family put before us and that will need some more hard thinking.

Two Ways to Reunion

A friend who is himself a distinguished lay theologian, writes that recent arguments about the right way of uniting divided churches confirm his 'belief that the basic issue in reunion is a professional argument among the clergy', and he gives reasons for his view. The grain of truth in this is that there will be no reunion until in all churches' corporate clerical pride has been laid aside; then the real problems will become clearer. Yet it remains true that the visible unity of the Church must depend on there being, among other things, an ordained ministry all of whose members are generally accepted as being in reality what they purport to be. How can this be secured in a union of churches? By accepting all the ministers of the uniting churches as they are? Or by asking God, through appropriate prayers and actions, to give to all the ministers in question anything that their Orders may lack in order that these Orders can no longer be called in question by anyone? The Church of South

India used the first method; the second method was favoured by the last Lambeth Conference and is the basis of the schemes for reunion in North India and Pakistan and in Ceylon.¹

The details of these schemes are often very technical, but the broad issue is important to all Christians. It is not easy to see what ought to be done. Bishop Newbigin has criticised the North India model in the new edition of his book *The Reunion of the Church*.² He raises some very serious objections but one ought to go on to read Archdeacon Sully's reply which is now being privately circulated in India and is to be published in the *Church Quarterly Review* for April. I am made slightly uneasy by the vehemence with which some upholders of the South India scheme criticize the North Indian solution. The Church of South India, of which I am a firm supporter, is no more immune from corporate pride than the rest of us. Legitimate pride in what was done in South India ought not to prevent one seeing that God may also use other ways of union, and, indeed, that these other ways may be more appropriate to a more advanced stage of the ecumenical movement. It would be tragic if the Church of South India were to become just another denomination with an all too human insistence on the rightness of its own denominational way of achieving what is after all not yet a complete union of all Protestants in South India—let alone Eastern Orthodox and Roman Catholics.

After reading Bishop Newbigin's criticisms and Archdeacon Sully's reply, I am left thinking that the schemes of union in North India and Ceylon are in their present form seriously defective, yet not so defective that one should cease to pray that they may come into operation, and I gather that this is also Bishop Newbigin's view. Part of the difficulty is that what is contemplated in North India and Ceylon has never been done before, and there are no words to express it. The ordinary vocabulary of the theology of orders is not adequate for this new purpose. It must be hoped that future schemes of reunion will not follow the North Indian model blindly; surely the 'Lambeth fathers' would not wish them to do that.

In the discussions which led to the union of churches in South India the great Bishop Palmer used to say: 'I want to discover the form in which my idea exists in the mind of God', or words to that effect. Those, who believe, as I do, that in spite of all their defects the schemes of union for North India and Pakistan and for Ceylon contain the germ of something vital, must seek in prayer and study the form in which this exists in God's mind.

This question needs much more discussion and in the new climate of

¹ The relevant documents are conveniently collected together with a useful commentary in: *Ceylon, North India, Pakistan, A Study in ecumenical decision*, edited by Bishop Stephen Bayne (S.P.C.K. 8s. 6d.).

² SCM 21s.

the sixties there is no need to fear that this discussion will be marked by the violence, prejudice, ignorance of the matter under discussion, and lack of charity which sometimes disfigured the South India controversy. Yet it must still be doubted whether there is in any church enough corporate clerical humility for us to seek God's Will and to accept it at the cost of a blow to corporate pride.

Three Archbishops

Michael Ramsey and Donald Coggan; who would have thought of the combination five years ago? But what a wonderful partnership it could be! Not only are their gifts complementary but each of them focuses in a unique way the loyalty of different elements in the Church of England. Together they could carry the whole of the established Church with them in a way that none of their recent predecessors could have done. Their joint primacy could have consequences for Christendom far outside their own church.

Dr Ramsey will be slightly unpredictable. Like everyone else he has a mind that is more easily open to some things than to others, but he listens to everything and is ready to modify his own subtle thoughts as he receives further enrichment. To talk to him is an experience that is as far as it could be from putting coins into a penny-in-the-slot machine.

In a recent interview in *Time and Tide* he called 'ecumenism' 'the word I hate most' but went on to speak of his passionate concern for unity. I take it that what he hates is what I call 'false ecumenism' or, to quote the same interview, 'the man-energized attempts to wring apparent unity out of a theologically disunited situation by *formulae verborum*'. He will never agree to paper over cracks, but neither will he refuse in the end to see God's working in some scheme of unity just because it did not appeal to him at first sight.

The conservative evangelical movement in the Church of England ought to be, but is not, somewhere near the centre of the Church's councils. It will not be easy to put this right, nor will it be altogether comfortable for anyone concerned, but it would double the spiritual effectiveness of the Church of England and it would bring to the conservative evangelicals blessings beyond what they think or dream. If anyone, under God, can accomplish this union, it is Dr Coggan.

It was galling to anyone who saw Dr Fisher at even moderately close quarters that the public image of him was unjust. If it was mostly his own fault, that did not make it better. So it is fitting that he should begin to come into his own with the public before the end of his primacy. This will make him a more effective force in his retirement, which we may be sure will be an active retirement.

Stevie Smith

Miss Stevie Smith is famous as a critic and a novelist but her heart is in her poetry, which has been so far less well known. The critics do not seem to know where they are with her poetry. When does she intend to make them laugh and when to cry? And can one be expected to laugh and cry at the same time? Moreover her poetry is neither traditional nor in one of the accepted modern idioms. And what about the illustrations she draws for her poems and the strange chants and tunes to which some of them go? Stevie Smith the poetess fits into no known pigeon hole. Yet some of us continue to admire her verse.

She is an eloquent and passionate opponent of the Christian religion. Yet she is steeped in the Christian tradition and cannot keep away from religion. The thought of immortality fills her with horror. She does not call herself an atheist but she seems to push agnosticism to the point where it merges into atheism. Yet how understandingly she can write about religious things. It almost seems that there is something positive in unbelief, provided it is felt strongly enough. When the religious history of this age comes to be written, there will have to be a chapter on the contribution to faith that is being made through unbelievers. What is one to make of Stevie Smith's unbelief in the light of her two contributions to this issue of *FRONTIER*? Modern unbelief can be exceedingly complex and modern evangelism is far from meeting all the subtleties of doubt, mistrust and hostility that are lodged in modern minds.

Advertising

It is almost as difficult to think sensibly about advertising as about sex, but both are inescapable, in one form or another. Moreover, the claims of both are shouted at us ever more stridently, and not infrequently they are connected with each other. Here is a 'frontier' subject which has not yet received enough attention from frontier-minded Christians. The article by Mr Tinsley in this issue raises some awkward questions. In later issues we hope to put other points of view.

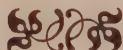
Is it possible to have an affluent society without mass commercial advertising? If not, can we go on taking the benefits of an affluent society and at the same time condemn one of the conditions for the existence of such a society? If advertising is necessary, it is presumable that it can be redeemed. It is absurd to call politics or business by dirty names and to refuse to have anything to do with them. Is the case of advertising any different? What is our pastoral duty to the many Christians who make their living through advertising?

For Men Only?

FRONTIER is too masculine. That is one of its faults. There are more women than men in the world, so it will not do to be satisfied with a

merely masculine way of thinking. In this issue we publish a woman's view of the male world of offices and committees. I suspect her criticisms would sound like sense to most Asians and Africans. FRONTIER is too European. Wasn't it Bernard Shaw who said 'Most people live in Asia'? Of course women don't understand men, and least of all European men, and Asians and Africans don't understand Europeans. One ought really to explain that . . . But why should I always have the last word?

J.W.L.



Fickle, Flexible . . . Amorphous

We must not close our eyes to the fact that this . . . universal spread of secularism, though it will present to Christianity the greatest test in its history, will also offer it the greatest opportunity. Secularism itself may be very hostile at the moment, for it still resents the special privileges that churches so long possessed and continue to try to maintain. But secularism is a fickle, flexible and amorphous thing, always unhappy, always flitting like a lost soul in the world, always tragically unsure of itself. Indeed it is always hankering to discover a god or *mystique* or a form of self-immolation—liable to sink back into astrologies, theosophies and dark superstitions. It is arguable that when resentments are past and there is less obstruction from ecclesiastical tradition, Europeans and Americans will be able to listen to the Gospel with minds much more open than at the present day. There are many young men who, though they apparently have little interest in party politics, seem to be galvanized in a remarkable way when there is a public issue that is ethical in character. Sometimes they seem almost to be lying in wait for a morally challenging cause, but unable to convince themselves that they will find this in anything so conventional as Christianity. In other continents, moreover, the secularism which is being produced is a secularism that has been imported from the West. It is bound to be more vulnerable in the long run to the Christian challenge than the stony block of Islam has been during a period of well over a thousand years. One of the countries in which primitive Christianity could make little headway was the Holy Land, because there it was confronted by the solid resistance of an entrenched Judaism. Areas where another religion has been established in a monolithic way and on a hereditary footing have always presented a special problem to Christian missions.

Herbert Butterfield in *International Conflict in the Twentieth Century* (p. 109). (Routledge & Kegan Paul Ltd.)

KENNETH G. GRUBB

The Church and the New Nations

THE United Nations in 1946 had fifty-two member nations: by the end of 1960 it had ninety-nine. Of these new nations, no less than twenty-two were states in Africa. In the pre-war League of Nations there were only two African States, Ethiopia and Liberia. Many then said that it would be half-a-century before the African colonies began to emerge as sovereign countries. But they have emerged, some think too early; others too late. Some say 'Look at the Congo'; others say 'Look at Nigeria'.

My own view is that the process of de-colonization has gone on too fast, but that is better than going on too slowly and the pressures have been very great. This may be an unpopular view. I am for de-colonization, or the growth into Independence, and I am critical of certain aspects of colonialism. But we have tried to push things as they are too quickly into what they ought to be.

The USSR and their political allies have naturally grasped 'colonialism' as a stick with which to beat the European West, and for historical reasons Americans detest colonialism. Americans of even twenty years ago were largely ignorant and therefore unreasonable about it: no doubt in the post-war years they have learned. In the Second World War, an American Senator solemnly asked me how much of the Canadian revenue we brought over to England.

It is easy to be anti-colonial: colonies are sitting birds. It is hard to help make new nations. And there are areas where Americans exercise a predominant influence which is almost 'colonial', as in Latin America, but without the responsibility for the re-making of the nation.

Here I am concerned with something different, with the question, 'What has Christianity contributed to the making of new nations, particularly in Africa?' I will consider this question with special reference to Nigeria.

It would be arrogant and wrong to assert that Christianity has, of itself, made Nigeria. All over Africa, three forces have worked together, or at least worked, for the making of new nations: Christianity mediated through the faithful work of missions since the days of Wilberforce, Government, and Commerce. Africa has been fortunate not only in its Livingstones and Mary Slessors, but in the 'holy and humble men of heart' who have served Christ in colonial administrations. Commerce

has been fortunate in that, although gold naturally attracts adventurers, sound and great leaders have pursued goals much wider than those of personal gain and advantage. A proper study of African Independence will do justice to all of these three currents: here I am only concerned with one, the impact of Christianity, mediated in the first instance through the heroic work of Missions, Protestant, Anglican, and Roman Catholic.

The Church has been in Africa for a long time. The Church Missionary Society established itself in Nigeria in 1842, and in Sierra Leone shortly after its foundation in 1799. Thus the Church was in Nigeria before Nigeria even had a name, before the source and course of the mighty Niger river were known, when over thousands of square miles cruelty, tribal warfare, and wholesale wastage of human life reigned unchallenged, when, in the words of the fine if old-fashioned hymn, 'thick darkness broodeth yet'.

Sure Foundations

First among the Church's contributions to the nation-in-information is its testimony to righteousness, its emphasis on public and private morality. In the establishment of moral standards, the Church, both the missionaries and the early converts, had much to face, owing to the harshness of the prevalent culture—what we used to call heathenism—and the natural weakness of even redeemed human nature. The vexed question of polygamy was a matter of genuine moral perplexity, needing for solution, I presume, clear notions of moral theology which the ordinary earnest missionary could hardly be expected to possess. But the fight was on, from the very first preaching of the Gospel. The stern ethical message of the Old Testament was appropriate to such a stage in society, and the Church can hardly be blamed if, at times, legalism took the place of grace in the inner life, with the inevitable result, in due course, of much nominal religion.

The fight is very far from won yet in Nigeria or any other country. There is much immorality in the cities of Africa, much cruelty in village life; there is the survival, sometimes even the revival, of customs repugnant to Christian moral standards and the Christian understanding of the sex relationship. There is intemperance. With the coming of a cash economy, there is widespread, if petty bribery. There is favouritism in the public service. But who are we to cast the first stone? Broadly, it is our own national manner of living that we brought with us to Africa, and which Africa and Asia are today so eager to imitate.

Yet a substratum of righteousness is necessary for the formation of a nation, and the community must contain a certain minimum of men and women in whose hearts the law of God is written. Ancient Sodom and Gomorrah, so the solemn narrative goes, perished because there was not found in them even very few righteous men. Unless there is good

faith between man and man, unless the pledged word is honoured, unless a man's wife can be safe when he goes on a journey, unless the worship of God is honoured, unless there is a just currency, just measures and a just balance—unless, in fine, these elementary requirements of righteousness between man and man and before God are met, the wider social justice and moral welfare necessary to the healthy life of a new nation cannot rest on sure foundations.

The Church has tried to develop these moral standards which are most essential to democracy, which is the modern political rage. Those who practise it know how hard it is; those who do not, know how essential its lip-service is. It would be churlish and stupid to deny that in African society there are many customs, of discussion, of palaver, of consent by the people, of restraint of the arbitrary power of chiefs, which are an important contribution to democracy. But, in a signally significant manner, the Church has challenged African society to produce those qualities which make the democratic state a possibility. Freedoms and human rights have their roots in the knowledge that all right derives its origin from God the absolute good. Respect for man, the individual, the human person, draws its practical meaning and force from the perception that God is a Father, and from the command to love our neighbour. The very habit of majority decision after debate has often traced its humble beginnings to the parish councils and debates of the Church.

But formal political freedom is not enough. The underdeveloped peoples are determined to share in the good things of life. The nations which have prospered and progressed should help those who lag behind. Here we are in the field of service. This process is today—an age which worships elaborate formulae—called technical and economic assistance. More simply it is an attempt to give grand effect to the principle that one should love one's neighbour as oneself; that we are our brothers' keeper; and that the rich must help the poor. Certainly, as is easily demonstrated by statistics of common knowledge, the reality of this great need cannot be ignored. No one more than Christians should rejoice that the age of technical and economic assistance has arrived. Equally, no one should insist more constantly that man cannot live by bread alone.

But where does all this start? The first agency to perceive the need for technical assistance in Africa was the Church. What were the early bush schools, where children and adults were taught the three R's, but the first stages of technical assistance? What were the first village clinics, and the first distributions of quinine or mosquito nets but the foundations of a health service? Even today, when Church and Missions maintain hospitals, model farms, and urban social centres, what is their meaning, unless it be technical assistance? Call it by any other name, it will smell as sweet.

The early pioneers had no conception of their task in the terms in which we see its meaning today. Moved by the love of Christ, they were only concerned to preach the Gospel. They laboured as evangelists so as to see men and women saved. They taught reading so that converts could understand the Bible. They developed further schools so that church and local communities could enjoy Christian leadership. They brought medicine because they were shocked by the tragedy of preventable disease. They stood for righteousness and mercy because every Christian and humane instinct was shocked by brutality. They did not and could not perceive that they were laying the foundations of new nations, that they were inculcating the essential moral basis, not only of private, but of public conduct, that they were preparing the ground for honest democracy, and were pointing the way of community progress.

But they did all this because they put first their calling as preachers of the Gospel: 'Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.'

It would have been well if the Church as a whole had undertaken this great adventure of nation building in Asia and Africa. This, alas! is not true. Too often it has been small minorities in the Church who have borne the burden, who have prayed for and supported the missions of the Church.

THE CHRISTIAN FRONTIER COUNCIL

is arranging a

Frontier Luncheon

on Thursday, 23rd March, 1961, at the YMCA, 112 Great Russell Street, WC1, to which all readers and their friends are invited.

MR JOHN CORSELLIS

will speak on

EAST-WEST CONTACTS: DO THEY HELP?

Mr Corsellis is General Secretary of the Educational Interchange Council

The chair will be taken by

MR KENNETH JOHNSTONE, CMG

Buffet lunch 12.45; talk and discussion 1.15—2 p.m.

Admission by ticket only, 3s. 6d. per person

DOUGLAS WEBSTER

On To Damnation

ONE of the great motives of the early missionaries was to save the heathen from damnation. Enlightened people today tend to laugh at this and even pour scorn upon it. But it was not an unworthy motive nor was it the only one. And at least it was unselfish.

An extensive tour of India last autumn has left me far more concerned about the possible damnation of the 'Christian' West than the eternal destiny of the largely non-Christian East. The souls of the millions who in this life had nothing are presumably safe in the hands of their merciful Creator. Lazarus begged in vain from his affluent neighbour, but when he died the angels took care of him and he had rest. When the rich man also died he entered into torment and there was no relief. This uncomfortable story was told by our Lord. It has more relevance in our day than in His. No explaining it away by discussing its Jewish or Egyptian background can remove its sting for those who accept the authority of Jesus Christ.

Most of the world outside the West is poor. India and Pakistan, however, are poor on a massive scale. No Christian who has a working conscience and a capacity for compassion can pass through these great countries undisturbed. It is true that much is being done. In Karachi, for example, as well as seeing the slums you can see splendid new housing estates for resettlement. In India the Government is tackling immense problems courageously. But it is rather like trying to ascend a down-escalator.

At the high levels of the United Nations and its various organizations the needs of the underdeveloped countries are receiving some attention. In a world such as ours political expedience, if nothing more, would demand this. The great generosity of the United States and the devoted service of those administering programmes of technical aid deserve a tribute. The course they are following is dictated by common prudence. All hon-

our to those who follow prudence. But must it always be the case that the sons of this world are wiser in their own generation than the sons of light?

The need of India for help from the more prosperous nations of the world is self-evident. Much help is being given, though nothing like enough. But what of the Church in India and her need of help? The purpose of this article is to draw attention to the dimensions of this sphere of need with which Christians should be specially concerned. This does not imply that Christians need not bother about technical aid programmes or social and economic improvements; rather, that we must add to these a concern for the plight of our fellow-Christians in the churches of India. St Paul did not think it was outside the scope of his apostolic commission to devote time and energy to raising money for the poor saints in Jerusalem. There are hundreds of thousands of such Christian poor in India and Pakistan. In fact, the overwhelming majority of Christians there *are* poor.

It is in the light of this plain economic fact that I am suggesting the need for a re-appraisal of what we mean by saying that a Church must be 'self-supporting'. For more than a hundred years the famous trio of missionary aims has slipped off the tongue of far-seeing and prophetic missionary statesmen, that the younger churches must come to be self-supporting, self-governing and self-propagating. For a considerable period now this theory has been accepted as a working basis of policy by most responsible mission boards. Lip-service at least has been paid to it, some taking it more seriously than others. It has received vigorous support from Roland Allen in

whose writings there is deservedly a new interest, though they should not be read uncritically. The theory is unimpeachable as an ideal and a goal to work towards, but practice has an awkward habit of catching up on theories.

Circumstances can arise which make missionary policy irrelevant. Events drove the Church in China to this triple attainment irrespective of the working out of a policy and irrespective of whether she was ready or not. Elsewhere also the evolutionary development of churches towards self-government has been forced to skip a few stages because of political circumstances. The main churches in Japan are self-governing; but they are far from self-supporting. A church does not necessarily reach self-support, self-government and self-extension concurrently. By no means all the self-governing provinces of the Anglican Communion could be said to have attained the other two goals. In underdeveloped countries, and especially in those where Christians are drawn chiefly from the poorest classes, it is reasonable to suppose that self-support will be the last of 'the three selfs' to be reached.

In the case of India it is one thing to say it is desirable that its Church should be self-supporting, but to say it is practicable is to fly in the face of facts. In some parts of the Church of South India, for example, church-members must be among the poorest Christians in all the world, unspeakably poor by any standards. The vast majority of them are coolies. In rural areas their wages are two or three rupees a day. (A rupee is 1s. 6d.) On many days in the year there may be no work; on these days they will get no wages. Then they will have little or no food. I found it profoundly disquieting to try to go to sleep at night in such places, knowing that thousands of my fellowmen, many of them members with me of the Body of Christ, had not had a square meal that day. And I made enough inquiries to be sure that I am not over-drawing this picture.

What is the meaning of self-support in a situation like this or in the great over-spill areas of teeming cities where the Church hardly has a self at all? Too great

an insistence on self-support can in some circumstances stifle self-propagation. As one Bishop of the Church of South India pointed out to me, there is always the danger that in order to ensure adequate self-support an area becomes far too big for one pastor effectively to serve. When Christians have not enough money to support themselves by keeping body and soul together, how can we heartlessly preach self-support to them in connection with their church life? It is also in Scripture that the strong are to support the weak — and surely the economic sphere is not excepted. To tell poverty-stricken, starving Christians in much of village India that their Church is to be self-supporting is to indulge in something little short of ecclesiastical sadism. There are parts of the Christian Church where enforced self-support would lead to self-destruction.

This is where Roland Allen's writings fail to come to grips with things as they are. If the missionary movement could begin again, and, from the start, put St Paul's principles into operation, that might be marvellous. What is virtually impossible is suddenly to import them *in toto* into a pattern which, however regrettably, has been allowed to develop along other lines. Moreover, Allen himself is not altogether fair to St Paul in the summary way in which he brushes aside the carefully planned collection for the Jerusalem Church. He provides us with a beautiful blue-print for starting a new mission, but we have to build on foundations that cannot be unlaidd. Nor are 'we' any longer the chief builders. In many parts of the world churches must be self-governing if they are to have any self-respect in a political atmosphere of self-conscious nationalism, but economic conditions are such that they cannot yet be self-supporting. If India as an independent nation depends on enormous sums of money in the shape of loans and technical aid, it is hardly surprising that India's small Church, which is not bourgeois (in contrast to much of the Church in Nigeria and Japan, for example) should also need financial help. One of the main reasons why the Indian Church needs such help is that the Western Mission has

saddled it with a Western organization and structure which is expensive and must therefore either be abandoned or subsidized by Western help so long as such help can be given.

How is help to be given?

How is it to be given? This is the crucial question. Many Indian Christians feel understandably aggrieved that the Indian Government or some of its officials should frown on the Church depending on foreign money when the Government itself is willing to receive any amount of foreign aid from all sources, from Russia as well as from America and the Commonwealth. If the principle of interdependence is accepted by the nations of the world, it is curious that it should not be allowed between Churches within the one Body of Christ. It is remarkable that in some circles it should even be discouraged. But of course there is another side to the question. The difficulty is the relics of the imperial age and the supreme importance of the Indian Church being able to stand on its own feet and not to seem a permanent spiritual colony of the West. To give financial help can perpetuate both a wrong form of dependence and also the notion of Christianity being a Western legacy or a Western foothold. Not to give financial help can mean an even greater impoverishment of a Church already poor beyond anything the average Westerner can imagine. Here is our dilemma.

Self-support is the right aim for a church, but not at the expense of self-extension, namely the fulfilment of its own pastoral and evangelistic responsibilities. Nor can self-support be assumed to be possible as soon as self-government has become necessary. Self-support is an *ultimate* goal. The immediate next step may be something more modest.

Everything possible should be done to hasten the day when the Indian Church (and every other Church) can fully support its own ministry. Anything less than this suggests the wrong kind of dependence on the West and leaves open the possibility of the charge of continuous Western control. Everything that fosters

the idea of the Church as a Western outpost must be resisted. Money given in the wrong way can be a great hindrance in killing this bogey.

It would seem in every sense bad that a piece of Christian work in a church overseas, not to mention the stipends of the pastors, should have to depend for ever on a recurring annual grant from the West. Tied money is doubtless better than no money at all but it encourages the wrong kind of relationship. It is right that churches overseas should feel able to ask for help; it is never right that they should be put in a position of having to beg for it. If a church is to be self-governing then it ought to be given *some* money without any strings to use as it wishes. A series of once-for-all grants of a respectable size which could provide a poor diocese in the CSI (or elsewhere) with some endowments to augment the shocking pay of many of its pastors and to provide for the training of others would be an immense benefit. Endowments belonging to the Church on the spot are of more use than recurring and sometimes uncertain grants. We must trust our sister churches with money or else fellowship is weakened and maturity postponed or denied. Everything possible should be done to release their day to day life and ministry from major and detailed dependence on Western help. Capital gifts will help to bring this about more speedily than annual grants which are spent before they are received.

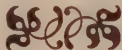
There will of course be other grants of money tied to certain projects or pilot schemes for which the Church has asked. Many of these involve missionaries serving in places where their contribution is needed or pioneering in some field such as industrial mission, community experiments, religious drama, research, etc. Such projects are very desirable at the home end to make the giving personal and where possible specific. For the Church at home needs some idea of what it is giving to, and this is understandable enough. The Church overseas in its turn must honour this and realize its importance. But beside the special project whose progress can be watched there must also be a lot of general unspecified

giving to the Church overseas through the central funds of the missionary societies which will be a long-term spiritual investment and will not often show immediate results. How else can churches whose members are mostly poor and even starving Christians become self-supporting? How can a handful of such villagers raise an income for a pastor or funds to build a church? How can they contribute to some central quota? How can these churches finance theological colleges and pay for a highly trained staff even at self-denying missionary allowances?

It is possible to give to a church without hindering its advance towards self-support. Only as a result of such gifts will many a Church be able to become more and more self-propagating. It is possible to give in a way that does not lead to a relation of paternalism on the one side and dependence on the other. It is still possible to give to the Church in India while it is day. The night may come when it will not be possible to work or to

give. In the parable the rich man would not give when he could, and later he could not give when he would. We have been warned.

To see something of the appalling poverty of Asia and the hunger of India's village Christians and then to return to the complacent affluent society of the West makes one tremble—not for Asia's millions in the merciful hands of the God of pity, but for the shameless West destined one day to face the God of judgment. In His terrifying parable about the sheep and the goats our Lord explicitly says that the mean are damned. It is true that we are not saved by good works; neither are we saved without them. The sight and feel of India, its homeless multitudes sleeping on the streets, its thousands of beggar children running wild in the great cities unfed and unloved, its millions who endure the lifelong agony of undernourishment, leave one fearful lest the unheeding West is running towards damnation.



The Wrong Conflict ?

... a conflict of ideals between Western Democracy and Eastern Communism ... is now centred on the undeveloped and uncommitted sections of the globe. ... It is a conflict in which we might imaginably be defeated by measures that always come short of actual war. ... While we are all braced for one kind of war and piling up our massive armaments for it, the situation has been changing, and we must take care not to be caught out by a different kind of conflict that now fills the stage—the conflict of ideals. If we resent the missionary zeal of Communism, this is perhaps partly because the new conjuncture finds us without the same sense of mission. If we lack this zeal, the new conflict will find us the mere prisoners of conditioning circumstances—the desperate defenders of a *status quo* that is crumbling beneath our feet. In the new situation, moral factors are going to play a more important part than we sometimes recognize, and we possess the moral assets if only we were not too preoccupied with war, and perhaps too generally afraid to use them ...

Herbert Butterfield in *International Conflict in the Twentieth Century* (p. 37). (Routledge & Kegan Paul Ltd.)

Sex and Sacrament

THAT sex is sacramental and sexual union a typical sacrament has been so universally recognized that the shock with which this familiar claim has lately been received—in certain quarters at least—has been one of the many surprises in the case against *Lady Chatterley's Lover*. The Bishop of Woolwich, in stating that marriage is sacramental, was not only repeating the universal belief of Christendom but expressing a conviction shared by most of those who have written on the subject from Havelock Ellis onwards. Whether he was justified in asserting that D. H. Lawrence held this opinion is, of course, quite a different matter; and in view of Lawrence's lack of any coherent philosophy of personality it may well be neither arguable nor worth arguing. What *is* important is to decide precisely what the claim involves; for this not only seems to be widely misunderstood, but if rightly stated would challenge much that is accepted by many as axiomatic. Let us look at its significance.

The union of man and woman is generally and surely with truth regarded as the supreme relationship and experience possible between human beings, the creative fact which makes possible parenthood, childbirth, the family—those events in which most evidently human beings rise above the level of other animals. Evolved out of a relatedness and conjugation older than sex or sex-organs we can trace the story of specialization and enrichment through the whole sequence of life on earth. Westermarck and anthropologists since his time have shown how the experimental and progressive achievement of monogamy, the aesthetic, imaginative, intellectual and social development of communities, and the idealistic and religious aspirations of saints have drawn inspiration from wedded love. St Paul, who is so generally criticized as puritan, signalizes in the profound philosophy of history which he affirms in his Epistle to the Romans the uniqueness of the sex relationship, by insisting that its degradation was the first effect of man's arrogant misinterpretation of the nature of God. Sexual intercourse, the union of true lovers as 'one flesh', is hailed by Christ as the event to which human beings may subordinate all other earthly loyalties (Mark x: 5-9). It is the 'outward and visible sign of an inward and spiritual grace, a means and a pledge', and as such a perfect sacrament.

For those who accept this as a true testimony, still more for those who believe that marriage and parenthood can initiate men and women into the fuller sharing of the divine creativity, it will be clear that sex at its best is not a matter only, or even chiefly, of sexual technique. We

have learnt much of value from the psychologists and doctors, the artists and lovers who have stressed the worth and beauty of love-making. But such worth becomes mere sensuality and self-gratification unless beyond and within it is the love that transcends physical satisfaction, transforms pleasure into joy and loses itself in passion and adoration. Unless sex love includes the whole selves of the lovers, unless it is the fulfilment of emotional, mental and spiritual devotion, it will remain an animal, sensuous and primarily phallic experience. It is Lawrence's perpetual insistence that sex is essentially animal, and the evidence that his own achievement of it was limited and incomplete, which make us doubt whether for him it deserves to be regarded as sacramental in the true sense. For myself I am bound to state that the evidence of his own life and the witness of his, and my, friend John Middleton Murry, is final and decisive. Let anyone who doubts this read and ponder, and if he can controvert.

D. H. Lawrence, *Son of Woman*

The particular case has merely raised the issue. No-one who considers it with any depth of insight can feel that Lawrence has or ever could have solved it. His ideas of human nature and the limitations of his own psychic and intellectual life make that impossible. Nevertheless the matter as we have stated it raises a vital question for the thinker and theologian.

For indeed, Lawrence's attitude to sex could be defended (at the cost of rejecting the sacramental principle) by the defenders of Bishop Nygren's famous antithesis of *Eros* and *Agapé*. As is well known, Nygren applied the contrast between human and divine to the sphere of love and denied to *Eros* (the human love which culminates in sex and wedlock) all connection with *Agapé* (the divine love which is God's gift and to which the only human attitude is one of joyous acceptance). For him there is no passage from the human to the divine; all our aspirations, as for his fellow-Lutherans all our 'works', are mere vanity and self-display; they belong to the natural order, corrupt, damnable and damned. We can be redeemed from them, but only if they die in us.

This is precisely Lawrence's doctrine that sex is incurably sensuous: it is derived from the last and tragic phase of the thought of St Augustine when he insisted that 'man was inevitably born in sin since the act of procreation was itself lust'. The revival of such ideas is all part of that 'great blight' (as it has justly been called) which swept over British theology in or about the year 1935, which rejected with libel and contumely all natural religion and all liberal theology and declared that essential Christianity was wholly transcendental, anti-rational and authoritarian. For the disciples of this heresy a strict dualism, and in

consequence a virtual denial of the Incarnation, was their orthodoxy. The blight is only now beginning to disperse.

Let us look at this contact between the physical and the spiritual, the animal and the divine, first from the standpoint of sex. Is there really any true lover, any happily married pair, any family, which believes in the Lawrence doctrine that a perfect copulation is the sole, or indeed the primary, element in sexual union? or doubts that to talk about it in four-letter words is to degrade it by setting it apart from the infinite joys and sanctities of marriage, from all the myriad lesser sacraments which bind lovers together in a partnership as large as life, a sharing of work and play, of thought and prayer, of suffering and ecstasy in which the sex-act has a special and representative and culminating place? Of course there are frigidities and clumsinesses and animalism and fear which impair the fullness of experience; of course such failures contribute to the breakdown of the home: but most of us do not need Lady Chatterley to teach us that lesson; and as presented it too often does more harm than good by its emphasis upon the physical sexuality which is so grossly over-estimated in our Western advertising markets and book-stalls.

From the wider standpoint, this contrast between the physical and the mental, the sensuous and the spiritual, represents a dated and outworn ideology. Medicine and psychology, biology and philosophy, have long been warning us that the division of our functions between the two agencies, ghost and machine, or the two realms, heavenly and terrestrial, is crude and, if each is regarded as exclusive, erroneous. We are *people*, and our capacities, however we may divide and define them, belong to and are exercised within the unity of our personality. The very remarkable exposition of this oneness in the writings of the French scientist and priest, Teilhard de Chardin, has given us not only an outstanding vision of the whole evolutionary process from the radiant energy of our origin to the manhood of Jesus and its consummation, but a bold acceptance of the 'divinization' of all our activities and passivities which become meaningful and coherent as we are caught up into and inspired by the life of God. It is an essential part of his message that though progress appears to be in a series of disconnected steps, yet it is in fact continuous, as new levels of achievement are attained and fresh vistas of future possibilities are opened. So *Eros* can be sublimated into *Agapé*.

Such a view of the integration of the whole range of our experience must necessarily involve a revision of our estimate of the classification and the independence of the categories into which the traditional dualisms and specializations have broken up the wholeness and order of the universe. If we are to recover what St Paul called an *epignosis* or full consciousness of the *pleroma* or totality of God's nature and purpose, it is essential to acknowledge and also to challenge the diversities with which our time-space world so manifestly confronts us; and to

recognize how inconsistent and self-contradictory are our current interpretations of them. When we speak of sex as sacramental and sexual intercourse as its proper sacrament we imply that the act is the symbol and instrument of a relationship spiritual or richly personal in its quality and involving a union of the whole selves of those who partake in it. To limit this experience to its sensuous element as Lawrence tends to do is to deprive the Holy Communion of its creed, its intercession, its self-oblation, and restrict it, as did the Church of Corinth, to the pleasure of eating and drinking.

FRONTIER FIXTURES

At the Ecumenical Institute, Bossey, near Celigny, Switzerland.

April 3-7 1961: Consultation on International Ethos.

This will be a discussion between experts on the contribution Christians are called to bring to the building up of an international ethos.

Information from: Prof Dr H. H. Wolf (Director).

Cost: Sw Fr 13,50 per day.

May 15-20 1961: Conference on Nation-Building and International Responsibility.

Representatives from the younger and older countries will examine the principles, and the role of, Christians in nation-building and international relations.

Information from: Mr Henry Makulu, Assistant Director.

Cost: Sw Fr 13,50 per day.

At Swanwick

May 19-23 1961: A Conference on the Theme of the New Delhi Assembly, 'Jesus Christ, the Light of the World'.

Chairman, John Lawrence. Speakers will include the Bishop of Bristol and the Rev Dr Leslie E. Cooke.

Apply: British Council of Churches, 10 Eaton Gate, SW1.

At Attingham Park, Shrewsbury.

May 29-June 1: 'Re-ordering' Old Churches.

A Conference mainly for architects and clergy to discuss how to re-order existing church buildings to meet the needs of the present movement of liturgical renewal.

Apply: The Warden, Attingham Park, Near Shrewsbury.

September 18-22 1961: Missionary Research Seminar.

For information apply to: Research Secretary, Overseas Council, Church Assembly, Dean's Yard, London, SW1.

Frontier Chronicle

YOUNG NEW ZEALANDERS

A tradition is being formed in New Zealand of having every five or six years an Ecumenical Youth Conference to which all the churches associated with the World Council of Churches send substantial delegations. The third in the series took place just after Christmas 1960 in the township of Lower Hutt just outside the capital city of Wellington. On this occasion for the first time some of the major denominations cancelled their own annual youth camps and the result was an immense gathering of 1,600 people in the age group of seventeen to thirty but mostly at the younger end of the scale. The size of the Conference itself created administrative problems, and cooking of meals began last September with the food preserved in deep freeze for the great day. The Town Hall could take only half of the Conference at a time and it was used for several sessions of Bible Study each morning, led by Philip Potter of the Youth Department of the World Council of Churches, while the excluded half of the Conference met in individual groups, totalling over 100 in number, on the grass all around the civic centre and throughout the church yard of the Anglican church. Only on one day did the summer weather break and drive everyone into shelter in every available building.

The plenary sessions in the evening, on such subjects as The Lordship of Christ, The Space Age, Peace and War, The Problem of Disunity of the Churches, Racial Conflicts in the Modern World, Contemporary Worship, could be assembled only by taking over the local

recreation ground and using its grandstand as an auditorium. Each evening the countryside was filled with the sound of nearly 2,000 people singing community songs and hymns together for an hour before the evening address. Then, as the light went from the sky and the moon rose, the evening speaker mounted a tumbril out on the grass, and, with the aid of amplifying equipment, addressed the crowd. Alan Booth of the London office of CCIA was the chief evening speaker and the burden of his message was an exploration of the meaning of 'God So Loved The World . . .' The audience listened with deep attention to an exposition of the harsh realities of the present time and the calling of the Church to minister to the needs of men. On New Year's Eve night, the recreation ground was hushed for a Watch Night Service and then the entire crowd streamed down from the stand on to the grass to form a huge circle a quarter of a mile across and sing Auld Lang Syne. The next day, being Sunday, concluded with a service on the same spot. Here the Conference was asked to commit itself to the needs of fellow-men in South East Asia by making a contribution to scholarships for young people in South East Asia living in conditions of great poverty. As an act of realism and personal dedication there and then a sum of no less than £1,100 was given and dedicated to God for this purpose. Much of the rest of the Conference was spent in considering how such action might be continued in the future.

MISSIONARY - NEW STYLE

A member of the Iona Community who has been trained as an engineer has written of his experience in Nyasaland. He describes a local village development scheme as follows:

Economically it is organized as a Co-operative Society and is governed by a committee elected from and by the villagers. The idea is to retain as much as possible of the old village culture, but at the same time to create an economic structure which makes it possible for the village to undertake projects to develop its own life and industry. If this can succeed, there are tremendous possibilities of what can be done in the way of small crofting industries as well as introducing, bit by bit, improved methods of agriculture. At the moment the pattern of life in the villages is subsistence farming—really crofting on a very small scale—with many of the men going away from home and living away from home to find work.

We have so far started by cutting timber (by pit saw) and marketing it to the local carpenters and to our own carpenter's shop, where we make doors, chairs and windows as required. We are clearing ten acres of forest and replanting with trees suitable for building poles. We also run a small herd of cattle, have made bricks, and there is a possibility of running a mill. This month we have made a small earth dam, principally to preserve water, but probably for fish farming also. The possibilities are almost unlimited. I have not mentioned the whole field of introducing and marketing of cash crops, which may develop later.

We also have a small store where we sell sugar, salt, paraffin, matches, soap and a few other things.

There is an immense amount of technical and semi-technical knowledge which we now have, and which could be imparted to the villagers if and when a structure for doing so is available—a structure which has the confidence of the people.

What do I do? I find that I have to be out working with the men a lot as their knowledge is limited. I am out each day, cutting down trees, manoeuvring large logs out of a gully bed—not with a tractor and winch, but with a rope and pulley tackle, a big step on in using a machine to assist man power. Last week we were building a small earth dam. I show how this is to be done, first draining the river bed—for ditching in soft clay a spade is better than the universal hoe (a very good implement in many ways). This has the advantage that I get mucky too, which is unusual for a white man in these parts. Next we get down to shifting large quantities of earth. A bulldozer is not applicable but a shovel and wheelbarrow is four to six times as efficient as a hoe and a tin, and this makes the building of an earth dam practicable where before it was not. Such is my morning's work. I am also secretary-treasurer of this Society, working with a treasurer who will I hope eventually take over from me, when we have both learned the ins and outs of running the financial side of the Co-operative. Our local manager of schools is the chairman and a very good one. Though earning a salary of over £300, he still lives in the village and (as yet) does not own a car. I am also the go-between with the various government departments who have helped us—forestry officers, veterinary officers, agricultural officers, water development officers, soil conservation and fish experts and the Loans Board. We are very lucky in our local government officers, who are keen on their jobs and fairly liberal in outlook, a few very much so.

We are very lucky here in that we have this village, close by the mission on what used to be mission land. We have a wonderful opportunity here of evolving a Christian way of life for a village community, and at the same time of supplying much needed technical assistance and guidance.

SPENDING THE MONEY

Dr Donald Coggan, Archbishop Elect of York, has been asking for thought on the issues of 'Christian Stewardship' in the last issue of the Bradford Diocesan News. He writes:

First, Christian Stewardship is the thing we are engaged on. Christian Stewardship, not mere fund-raising. Christian Stewardship—the phrase has become fashionable; but many of the so-called Stewardship Campaigns are not about stewardship at all—they are about giving only.

Christian Stewardship is the recognition by a Christian of his total commitment to our Lord and so the surrendering of himself and all that he has for the service of Christ. If this be true, then a parish before embarking on a campaign must ask itself: 'Why are we proposing this? Is it because we are in a financial jam and want to get out? Is it because we want a new organ, boiler, or what have you? Or is it because we want to tackle the fundamental privilege and duty of facing the meaning of being stewards and, incidentally, of facing what that means in the realm of personal and Church finance?' The motives behind the planning of a campaign need ruthless analysing.

Secondly: the spending of the money brought in by campaigns—I am not sure that anything like enough thought has been given to this matter. At the very worst, a campaign could lead to a parochial spending spree, the getting done of a number of parochial jobs or the fulfilling of a number of parochial ambitions for which hitherto there has not been enough money.

That approach spells disaster, not

only because it is a prostitution of the whole idea of stewardship, but because it ministers to parochial selfishness and will stultify the continuing of stewardship in years to come—the feeling will be 'We're comfortable now—why worry?' . . .

It seems clear to me that every parish which has a campaign must ask the question: 'What percentage of the new money is to stay inside the parish, and what percentage go outside?' The health of the parish will be reflected in the answer given to that question. I think, of course, of diocesan needs. Each parish is part of the big diocesan family. But I think especially of the Church overseas.

In February last year the Church Assembly passed a Resolution urging every Parochial Church Council to ensure, through its budget and by other means, that a substantial proportion of the total giving in the parish should be directed to the work of the Church overseas.

I ask you to have this put on the next agenda of your Parochial Church Council. Do you know what is precisely the percentage of income which goes outside your parish and what part of that goes for work outside these islands? If not, will you find out? Will you initiate a debate in your Parochial Church Council? Will you lay-people say to your vicar: 'We are not content to discuss the roof, the organ, the heating, the cleaning of our church. We want to plan with you for a financial strategy which sees to it that a worthy proportion of our giving goes overseas and we are prepared to think out with you precisely what that percentage is.' . . .

AFFLUENT AFRICAN GRADUATES

Professor David Walker of the University College, Makerere, has been publishing some articles on wages in the enterprising newspaper of the Anglican Church in Uganda, New Day. He has pointed out one or two economic facts which are not

always appreciated in Britain. He writes:

When a Makerere arts graduate takes up his first appointment he regards himself as quite badly done by if he does not get a salary of about £550 a year. This is a salary about ten

times the average wage in Uganda and about forty times the average cash income.

In the United Kingdom the young arts graduate may also receive about £550 a year in his first job, but this is no more than the wage the average worker gets and is only about one and two thirds as much as the average cash income. The average standard of living of the young graduate in Uganda is, in relation to the great mass of the population, far superior to his opposite number in the United Kingdom.

Professor Walker recognizes that these high graduate salaries in Uganda are largely due to the need to attract expatriate professional workers from Europe, but he continues:

Yet the payment of such salaries in a country where the average cash income is only £14 a year is a very terrible burden. If the cost of these trained men were lower, the Government—for example—could employ many more of them; or the same number could be employed at a lower tax burden levied on the very poor ordinary citizen.

What is particularly serious is the position in the future, when there are but few expatriates. Are young African graduates going to continue to expect incomes so many times greater than the ordinary man? I hope not, for if they do it will impose a great hardship on the economy, and may in time produce political problems.

THE UNATTACHED

Sheffield is already well known for interesting experiments in co-operation between local churches. One area, the Moor and Lower Sharrow Churches, has a joint neighbourhood youth project; and has appointed a full time youth worker for this. She gives in her report some refreshing comments about the young people with whom she has made contact:

Conversations with young people have been unrestrained and a fruitful source of information. Young people obviously regard their leisure time as a free area and do not welcome any interference in this field. They seem very much aware that there is some plot afoot 'to keep them off the streets' and though they will joke about this they are sometimes resentful. This is one of the reasons why some of them feel so strongly against Youth Clubs.

Most of the 'unattached' are not benefiting from any further education and they are glad that school is over and done with. Many of them are very conscious of not having done very well there and this often explains their over-all feeling of inferiority, which makes them unwilling to join in any

activity because of a fear of failure.

The influence of girls cannot be over-estimated and appears to be on the increase. They take more of the initiative in relationships with boys than ever before, whether it be dating, dancing, love-making or deciding when they are going to get married.

The stratification of teenage society is very noticeable in dance-halls and other places of entertainment where certain cliques stick together. This is not always specifically connected with the type of work the young person does but more with the amount of money he or she has to spend on certain significant material goods.

Quite often these young people are willing to discuss religion, especially when it is connected with standards and morality. Many of them are anxious to do 'the right thing' but are worried because they have no clear guide as to what this is. Usually this uneasiness is quelled by conforming to the standards of those around them. To many of them Christianity is outdated and unattractive and they rather object to its 'churchiness'. The fact that I myself am employed by the

Church has never been a barrier in our relationship. They recognize the importance of right relations with their immediate fellows, notably their close

friends and families, but seem unable to project this good-will further afield to the community at large.

ALL KINDS OF PASTORS

The existence of the Scottish Pastoral Association ought to be more widely known, and we therefore welcome the first number of their new magazine Contact (published three times a year, obtainable from 10 Rothesay Place, Edinburgh 3, at 10s. a year).

The editor, the Rev J. C. Blackie of Edinburgh University, writes:

The Scottish Pastoral Association exists to provide contact between all who regard themselves as fulfilling some kind of pastoral function, be they doctors, clergy, social workers, or even non-professionally trained people who try to understand and help the ill and troubles of their friends. There are all too few people in touch with what is going on in fields other than their own; ministers pursue their care of souls in isolation from others, sometimes ignoring the efforts of the doctors and psychiatrists or complaining that they are not taken into the doctor's confidence in a case where both are involved. Doctors sometimes pursue their vocation as if a patient were sealed off from all social or religious influences and concentrate on healing the disease rather than the man. We have been told how consultants in hospitals would on occasion welcome a frank discussion with ministers about patients, but ministers rarely seek even to meet a

doctor. Ministers say they always feel 'one down' when they come into the presence of medicine with its sure diagnosis and unintelligible language and subtle atmosphere of mystery and professional 'know-how'.

The Pastoral Association believes that the time has come for a far greater degree of frankness and co-operation. . . . Patients now take a great deal of the doctors' time in the surgery with problems of their marriages, jobs, aims in life and fear of death—problems that need to be looked at in a wider context and at more leisure, sometimes, by people with a different training and a different approach.

There is, however, another meaning in the title *Contact* with which this magazine is equally concerned. This is the penetration and understanding of the context of our work—the world in which both our patients and ourselves live. Appreciation of the social, psychological and cultural forces that exert pressure on modern man is not just a luxury for the man facing a diagnosis, or a pastoral problem. The results of the study of social medicine, for example, have shown the perils of neglecting the background: theology, moreover, which is not related to man in his generation, is imperfect theology.

CHURCHES FEED THE HUNGRY IN CONGO

The following extracts are from a report sent in January 1961 by Geoffrey Murray of the World Council of Churches.

The Rev Archie Graber, Protestant

missionary in Bakwanga Province, Congo, led the first United Nations trucks to bring food into an area devastated by tribal warfare and a policy of 'scorched earth'.

The World Council of Churches in Geneva has appealed to Christians everywhere to subscribe at least one-third of the \$3,000,000 needed to alleviate famine in the Congo . . . this will be channelled into the Congo Protestant Relief Agency. So far, church people have raised or promised about one-tenth of this money.

The cost of transporting food is exorbitant. Norwegian Lines are generously giving free freight to shipments of food and hospital supplies.

About two-thirds of the previously evacuated missionaries have returned and are at their posts. About 800 Protestant missionaries are helping to

fight famine and disease, to strengthen the churches, and to help in running schools.

The Congo Protestant Relief Agency leaders, representing many denominations, began work so early in the troubled areas that they have gained experience that no other group has yet developed. Consequently, the United Nations has delegated to them work of vital importance.

Once the hunger problem has been conquered, the missionaries will be able to set about extending hospitals and opening schools to give the Congolese the education they need and so greatly desire.

OUR SIDE OF THE STORY ONLY?

Mr Fred Cloud, an associate Editor of Youth Publications for the American Methodist Board of Education, has recently spoken out in the Christian Century about the way in which the Church sometimes seeks to present a public image of itself more favourable than reality:

. . . Perhaps one basic reason for such a shallow approach to 'public relations' is the uncritical acceptance of Madison Avenue approaches to advertising. All too many persons in the church seem to think that we should simply baptize and use the same sloganeering, manipulative approaches to the public that are used in selling cigarettes and beer. Have our minds been so dulled by massive exposure to advertising that we no longer feel God's judgment upon us when we use manipulative means of presenting the Good News? Can we with clear conscience try to 'sell an image' of the Church that does not accord with reality—a reality that includes our sinfulness and shortcomings as well as those achievements for which we should be both jubilant and grateful?

The Church does well to become aware of public relations. But it is in

grave danger whenever and wherever it acts upon a shallow understanding of the nature of the Church's relations with the public. One of the prevalent misunderstandings is that 'good' public relations involves having the Church widely praised, while criticism—explicit or implied—is in itself 'bad' public relations. When Church leaders operate on this assumption they tend to play up those statements and actions which will win public approval and to preoccupy themselves inordinately with the exact phrasing of facts about Church life which will draw criticism from the public.

Objectivity in viewing both the Church and the world should be one of our major goals. Yet in our desire to be seen in the best light we sometimes kid ourselves into believing that a subjective understanding of our motives and actions is the same as the objective truth. As George Dugan, religious editor of the *New York Times*, points out: 'Too often churchmen seem to have a false idea of objectivity. To them an objective story is one that tells their side of the story only.' . . .

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KENNETH G. GRUBB

Sir Francis Ibiam, KBE

The Profile of an African Leader

EVERYONE concerned over the Christian future of Africa should get the measure of the African Christian layman of today. There is particular reason to do so, even if one's interest is purely political, or merely cultural, because so many African leaders today, in politics, business, the universities or the professions, have owed their rise, as they themselves gladly admit, to their Christian origins even if they are not personally Christians.

So the appointment of Sir Francis Ibiam to the onerous post of Governor of Eastern Nigeria is an important matter. He is a man who would win distinction in any community, for he brings at least three conspicuous attainments to any office he holds. He is a selfless man, and such are very rare anywhere. He has high professional qualifications and abilities, and that is not too common in Africa. And he has a natural gift of incalculable value, namely, that of attracting the confidence of other men.

Ibiam, a doctor, has declined repeated invitations to the Government service which would mean security, or to private practice which would mean wealth. Known as the 'black Schweitzer', married to an African nurse, the pair have devoted themselves without stint or thought of reward, to their own rural people of Abiriba. Yet here you have a man who graduated in medicine at St Andrews, made a reputation at both football and hockey, and in 1951 was awarded the KBE for his public services.

Latterly, Ibiam has accepted other positions for which his manifest gifts have increasingly qualified him. Men of talent and obvious honesty, men whose public conduct is above criticism at all times, are only too rare in Africa or any other continent. They have a moral, almost a Christian obligation to make their gifts and example as widely useful as possible.

So, Ibiam was elected to the old Legislative Council in Eastern Nigeria, and then to the Executive. He has combined these duties with former loyalties. He was the first Nigerian and the first 'old boy' to get the job of Principal of Hope Waddell Institution. He has been Chairman of the Governing Council of Ibadan University College, perhaps the finest of the new university colleges of Africa. Moreover, he takes an active part in the International Missionary Council and World Council of Churches, was for some years Chairman of the Christian Council of Nigeria, presided by common acclaim over the first All Africa

Church Conference, and is a Commissioner of the CCIA. He is incontestably the leading Christian layman of Nigeria, and as an active layman in the Church of England I salute him. The Church of England could do with a few more like Ibiam; maybe the same is true of the Church of Scotland which is the 'parent' church of the Mission which has stood behind Ibiam's medical work. But I wouldn't know: the Scottish Church often does these things better than the English, and understands more shrewdly how to use its members.

Ibiam is an excellent example of what Africa so greatly needs at the present juncture, conviction, sharpened or tempered, as the case may need, by both character and ability. Like most Africans today of whatever generation—he was born in 1906—he is a fervent nationalist. But he always maintains his protests or his positions with dignity, skill and constructive emphasis. When in Rhodesia recently, he was refused a meal because of his colour. He took no umbrage over the personal insult: he simply spoke a few words on the need for a Christian approach to human equality. This was typical of the man. The occasion called for a protest, and for a Christian testimony: it did not, in Ibiam's view, call for a 'personal explanation'.

His conversation, and his contributions to debates and to committee work are invariably marked by a frankness and directness which in no way ignores the courtesies of discussion. One knows where one stands with him, and where one is likely to get.

It goes without saying that Ibiam will bring to his new and responsible post the qualities that he has developed consistently across the years, entire honesty, impartiality, the judgment of a man accustomed to responsible decisions and the conscientiousness of a godly man. These are all greatly needed in the new Africa, and his work as Governor will be as important for its example as for its direct effects.

Revising our Standards

While we are proclaiming our rights, and insisting upon their fairness in the eyes of the law, the outside world is calling upon us to revise our notion of what is right, our conception of justice itself. In the days when we were the rising powers, both England and America called on the defenders of the *status quo* to make just this kind of revision, and similarly the liberals once demanded it from Metternich. Even when we feel ourselves to be just and fair, we are being called upon to revise the very standards on which we were brought up, the very standards by which justice is measured. Here it is not by any means only the Communists who are against us. In a conjuncture which makes such a new kind of call upon us, there is need for the love which is the equivalent of creative imagination.

Herbert Butterfield in *International Conflict in the Twentieth Century* (p. 120). (Routledge & Kegan Paul Ltd.)

The Cult of Advertising

THE total annual expenditure of this country on advertising has more than trebled since the end of the war, and with the advent of commercial television the figure has risen each year by about £30 million. In 1946 the annual advertising expenditure was £99 million; in 1957 it was £334 million.¹ The present expenditure must now be well over the £400 million mark. This is a sum very much higher than our present expenditure on nursery, primary and secondary education, the 1958-59 figure for which was £354 million.

About a third of the total annual expenditure on advertising is of a non-controversial character. There must, for instance, be a fair amount of government expenditure relating to welfare regulations, military and civil recruitment, the post-office, and so on. The private buying, selling and exchanging of cars or houses depends upon advertising space in newspapers. Again trade-advertising is an essential part of our kind of economy; the new machine must be described and explained to its potential buyers. On the whole advertising in trade journals is of excellent quality and unexceptionable.

This leaves about two-thirds of the annual advertising expenditure to be of a sort which raises serious questions and misgivings in the mind of the Christian moralist. This type of advertising involves more than supplying the necessary factual information about the goods concerned. It includes an attempt to persuade people that there is more in the product than meets the eye, that there is concealed in it a short cut to personal or social success, the resolution of basic fears and anxieties, or the much coveted position of status or prestige. The advertiser who is most prone to this particular kind of manipulation is the one who seeks to sell a product which is basically the same as scores of others of its kind: things like aspirin, toothpaste, petrol or cigarettes.

A common attitude to this type of advertising, particularly as it is used on commercial television, is that it amounts to nothing more than a harmless amusement which happens incidentally to be good for business. The advertising industry is itself anxious to foster this idea, but while the public image of popular advertising reflects a deliberate contriving to suggest that it is all innocent fun, the private image which advertising managers themselves see is not, of course, a harmless plaything. They are not likely to be spending well over £200 million on something which is only entertainment. Their market research figures show the enormous extent to which we are influenced by advertising. The increasing use of 'motivation research', a type of investigation into human reactions and attitudes greatly facilitated and given impressive precision by modern developments in psychology and sociology, shows that in practice, if not in theory, there is very much more to contemporary methods of advertising than the attempt to induce us to buy certain things. Success in highly competitive areas of selling needs an all-out effort to overcome the residual resistance formed by educational or social background. Consciously or unconsciously modern advertising has now to be involved in a comprehensive endeavour to mould our habits, our thoughts, and, I would go so far as to say, our beliefs also. Advertisers have devoted much of their attention to investigating the points at which, we are, as they put

¹ My figures are taken from *The Times Review of Industry*, January 1959.

it, most 'vulnerable' to their suggestions, and they incorporate this knowledge into an advertising technique which will condition us to react more and more in the way desired—not unlike Pavlov's dogs.

The 'good life' suggested by modern advertising provides a powerful popular alternative to the traditional Christian ideal. With the break-up of Christian culture there is no commonly accepted image of the good life, and the popular image supplied by television is certainly not that of the saint. Mass advertising provides indeed a substitute for the traditional idea of the holy man. Advertise-man is an urban goodlooker (in advertising the country types have by now been thoroughly urbanized) with one unmistakable 'virtue', ambition. He is clearly 'on the way up', a coming 'top person' outstripping his fellows all the way along in clothes, girls, cars, cigarettes, etc. He is a conformist, permanently inoculated against awkward critical hesitations or doubts. Suspicious of what he does not understand, and hostile to intellectual strength and originality, he claims to have resolved anxieties and fears that he has never felt. He belongs to the world of Max Picard's *The Flight from God* where man seeks to flee from God, to hide himself, believing that such a flight is an ultimate possibility. As the momentum of the flight increases mankind finds itself involved in a stampede, trying, however, from time to time, to rest in the seeming security and unity of city life, because there the flight from God is efficiently, and, it would seem, permanently, organized. In this flight men need to unburden themselves of the things which hinder the running, and the chief of these is truth, a respect for which makes them pause and become less certain about the slogans posted up along the way of the flight. In our relaxed moods we forget that the slogan, even the good one (perhaps because it is the good one) can only be a dangerous half-truth. To say anything more than the slogan would be to invite reflection and criticism. The advertiser is not anxious to stimulate second thoughts and seeks to contrive it that our only reaction to what he is saying is immediate and impulsive. He who

hesitates is likely to be lost to the advertiser.

The main features of the good life as presented in contemporary mass advertising, particularly in the popular press and on television, are such that one might be forgiven for thinking that they were intended to be a deliberate parody of the traditional Christian ethical ideal.

Mass advertising teaches that, contrary to the New Testament, a man's life does consist in the abundance of the things he possesses. To be content with a little, or even with what one has, is not only foolish but wrong. One must be like the child who continually wants things and is miserable until he gets them.

It is often suggested that this feature of advertising is economically desirable to sustain demand and maintain full employment. This is an objection that only an economist could answer properly, but even an observer gains the impression that other more effective means of stabilizing the economy are at the disposal of the modern statesman.

Mass advertising teaches that luxury, ease, indulgence are always right and justifiable. Here it is interesting to note how the methods of modern advertising have allowed for the residual 'puritanical' reservations that so many of us English still have in this matter.

The advertiser cunningly seeks to persuade that just this once, you 'deserve' that extra. . . . The green light is given for luxury galore: in furniture, bedding, food, air and sea travel, etc. The behaviour of cigarette manufacturers, faced with what they euphemistically call the 'health-scare', is interesting here. A ruthless campaign to encourage young people to smoke includes the suggestion that tipped cigarettes make all the difference in the relation of smoking to the incidence of lung-cancer, or that the strains of modern life positively require one to smoke.

Mass advertising teaches that competition, and not co-operation, is the first law of human life.

Life is fundamentally a matter of 'getting on', and ambition is a noble and necessary virtue. Hence the constant appeals

to our snobberies, and our desire for status and prestige.

Mass advertising appeals to the 'herd-instinct'.

The majority is always right and therefore because 'more and more people are buying, getting, having . . .' we ought to be doing the same.

Mass advertising offers an easy short cut through our fears and anxieties.

The advertiser knows that we have three basic needs: the need for security, the need for significance, and the need for love; and he promises a simple and quick resolution of, for example, the fear of loneliness, of not getting on with people, of being sexually a failure, and so on.

All this looks like what, in the medieval world, would have seemed a surrender to the seven deadly sins. In fact modern advertising gives one the impression that the roles of the seven deadly sins and the seven virtues have been reversed. The appeal is directly to Pride, Avarice, Envy, Lust, Gluttony, Anger and Sloth, whereas the virtues of Prudence, Justice, Fortitude and Temperance, without going any further, are clearly foreign bodies in this world. Modern advertising looks like an enticement to the very things the medieval man was warned against.

It is easy to feel superior and be complacent about this kind of thing, confident that our British minds are far removed from the possibility of ever being influenced by it. The techniques of the mass-media are, however, developing so rapidly that all our critical resources need to be strengthened to resist a process which undermines the work of education almost before it begins. One of the specific tasks laid on the Church in the contemporary situation may well be the training of her people in critical discrimination of the agencies of mass-persuasion. Among other things this will mean taking adult education much more seriously than has been characteristic of the churches in England hitherto. Churchmen, as well as others, ought to be considering whether the setting up of a strong Advertising Council, responsible to Parliament, is desirable so that the whole field of advertising is subject to public scrutiny.

There are two issues at stake which

vitaly concern the Christian irrespective of what legislative action may be necessary.

First, it is by no means self-evident that we in this country are securely immune from the tendency to equate evangelism with certain kinds of advertising propaganda. The type of advertising and slogan-making which is sometimes sponsored by churchmen leaves no room for complacency in this respect. The evidence of the New Testament, however, forces us to make a distinction between propaganda and Christian evangelism if by propaganda we mean, as we generally do mean, the use of all 'effective' and 'proved' methods in order to gain one's point. The 'method' of the Lord Christ was that of the 'sign' which indicates rather than explicates, which allows for a true freedom of response. That is why it is bound to be at one and the same time a 'sign' and a *skandalon*. The content of the mission of the Church cannot be divorced from the form of it. The influence of modern advertising methods could have a serious corroding effect on the modern 'rediscovery' of the meaning of the Church, and certain types of 'Christian Stewardship' practice show how the impetus might be given.

Second, nothing less seems to be at stake than the Christian doctrine of man, and the Christian concept of human freedom. That man is made in the image of God means, among other things, that he has a freedom real enough for God to respect. The basis of this assertion is the inconceivable courtesy and tact of God's treatment of man in Christ. As some of the early Christian Fathers put it, the method of God in Christ was not by force but persuasion. The Christian ethical ideal of the imitation of God in Christ means that our treatment of our fellows can become a pointer to the self-giving love of the Incarnation. They are always to be given courtesy, respect and reverence, and we may not manipulate them in any way, or take advantage of their weak points, especially when the sociologist and the psychologist tell us precisely what these are.

Further, the Christian believes that it is only because man is made in the image

of God that he is capable of sin. Therefore, to say that man is a sinner is to say something which redounds to his dignity and freedom as well as to his shame. A doctrine of man as sinner is more likely to preserve human freedom than the notion that man is merely imperfect. As soon as the idea of sin is replaced by that of imperfection it is easy to slip into forms of exploitation. Sin is something that only God can deal with; imperfection is something that we are increasingly ready and confident to correct. The typi-

cal modern advertisement shows a man who does not exist in real life: a creature who is not free enough to sin. He has only foibles, all of which are at some time excusable (and why not now?), not to say natural and inevitable (everybody's doing it). The non-conformist defects which he still has are all easily adjustable. Advertisement man is originally righteous, and clearly bound to remain so. But Christian realism from St Paul onwards has warned against living one's adult life in a world of make-believe.

Letters to the Editor

Caviare To The Troops

DEAR SIR,

....As soon as I came to India, thirty-two years ago, I learned that if meat and fish of any kind were to be cooked in my kitchen, many of those whose friendship I desired would feel unable to accept the hospitality of my table. The sensible thing seemed to be to have a vegetarian household which would be a 'stumbling-block' to no-one. My health and energy have *not* suffered....

'The Kingdom of God is not eating and drinking', and, to me, it is tragic that meat-eating is so widely regarded by our Hindu fellows as an integral part of the Christian religion, and constitutes a real barrier to understanding. 'If because of thy meat thy brother is grieved,' says St Paul, 'thou walkest no longer in love . . .'

Yours sincerely,

MARJORIE SYKES

Ilkley, Kotagiri P.O.
Nilgiri Dist., S. India

DEAR SIR,

The circular which Mr Rogers, writing in your Autumn number, so wildly attacked, was in fact a letter from C.M.S. asking missionaries, in areas where there is a danger of dietary deficiencies, to ensure against protein

deficiency by eating 'adequate meat, fish, eggs, etc.'. Your readers may feel that this is not an unreasonable request from the Society which would be responsible for restoring to health a missionary who began to suffer from deficiency diseases; nor does it seem a very serious case of retaining power in the church overseas!

That Mr Rogers's circumstances allow him time to keep hens and thus ensure an adequate supply of eggs, is of local interest only: but that he should compare to caviare a commodity which is the daily food of at least two states in India, and whose comparative price to city dwellers in Mr Rogers's own region is 1 lb of fish to 5 eggs, is nothing short of ludicrous. If he is driven to such extremes of exaggeration to find examples of retained power, it can only throw doubt on the correctness of his thesis.

Yours faithfully,

P. H. JACKSON

Lecturer in Mathematics,
St. John's College, Agra

Haileybury House, St John's College
Agra, U.P., India

We owe Mr Rogers an apology. He wrote 'Fish, bar tiddlers in swamps and pools, in large areas of the country is as rare and as costly as caviare.' By a mistake in editing the words not in italic were omitted.—Ed.

The Frontier

DEAR SIR,

May I comment on your recent leading article on the Church and social policies, Dr J. H. Oldham's reply in the current issue, and your further comment? I write as one who might be regarded as of some competence in the world of science and industry, and has striven to understand the point in society where Christian pressure is to be applied.

Of course this point is from within, and the Christian's 'attitude to life' is certain to have a serious impact. On the other hand, politicians are no more competent in 'arithmetic and chemistry' than are church leaders. Politicians have to do what is possible, bearing in mind the state of public opinion, its present prejudices as well as its present good judgment, its lack of interest in affairs beyond individual affairs. So it comes about that politicians, judging as best they may on intricate technical problems in science, finance and economics, without being themselves competent, yet have effective power.

In what way are the leaders of a church at a disadvantage? From among its members they could find equal, if not greater capacity in forming judgments. They are as well placed as a political party is to speak out on social questions, without the necessity of adapting their answers so as to get votes. Many of us down the line feel that the politically possible is not good enough to capture the hearts and imaginations of earnest men.

In the management of an industrial company, the experience, the work, the insight, the devotion of highly-competent staffs have all to be applied somehow by managers who may be competent in a restricted field but make no claim to general competence. Society is not, and never has been, governed by the competent in particular fields. Even in an industrial company the discoveries, experience and abilities of the experts have to be fashioned for a more general purpose.

How can a competent physicist, working at Aldermaston, reach a right decision, left to himself? Dr Oldham mentions that 'the Christian Frontier Council was set up to encourage and assist *within* spheres (of secular activity) spontaneous efforts by which Christians whose vocation lay in a particular field, and who were consequently competent in that field, would themselves arrive at the right decision'. But the competent nuclear physicist must be influenced by experts on foreign policy, who are presumably competent to judge on the sincerity or otherwise of Mr Khrushchev's peace plans.

I have chosen this dramatic example because it bears on much else than the attitude to life of a nuclear physicist at Aldermaston. That nuclear disarmament should have obtained so great a following is significant too. I seem to remember an article (could it have been in *FRONTIER*?) saying that Christians ought not to be led into movements of this kind, because of the many intricate technical problems involved.

Well—there were technical problems involved in the abolition of child-labour. There are issues which no technical and competent expert can be left to decide on. Society somehow must overrule him when the deepest human understanding is affronted.

Yours faithfully,

A. HEALEY

Holly Cottage
South Heath
Great Missenden, Bucks.

Teilhard

DEAR SIR,

Mr John Wren-Lewis's article on the debate between science and religion in your Winter 1960 issue is useful and instructive, but for a scientist his method of relating facts and conclusions is strange. In discussing de Chardin's work he appears to suggest that de Chardin thought up a conclusion and then went to work in biology and palaeontology to prove his predetermined end point.

Mr Lewis appeals to us to take experience seriously. This we certainly need to do. We also need to take facts seriously. In his enthusiasm for his own point of view it seems to me that Mr Lewis fails to do just this. His refutation of de Chardin's thesis makes no reference to the facts which de Chardin was trying to interpret. If Mr Lewis wishes others to join him in debunking de Chardin's point of view he should take seriously de Chardin's invitation to reinterpret the same data—and any other data which he cares to put alongside it—in a way which points clearly to Lewis's conclusions. This is the scientific procedure. It is not sufficient to try to make others ashamed of de Chardin's point of view by labelling it magical and then regretting that it does not fit in with the particular philosophy favoured by Mr Lewis.

The truth about the nature of the cosmos, the origins of living creatures and the relation of mind and spirit to physical nature is not completely understood by anyone. Whatever is known must be accepted as simple fact. Theories built on the facts will change as new knowledge comes to light, but can in no way change the truth, which exists quite apart from men's theories about the truth.

As Christians we believe that Christ is the truth. Expression of the Christian religion in terms of theories and teachings is not identical with Christ the truth but is man's best effort to express the truth in words and acts. If there should be conflict between demonstrated facts and a theory or teaching, even if it is Christian, the theory must, surely, be modified. De Chardin's theory is not fact, but it is based on careful consideration of a great many facts. Mr Lewis would make his point much better if he would follow the same procedure.

Yours sincerely,

JOHN B. WYON

67 Perry Street
Brookline, 46
Mass., U.S.A.

DEAR SIR,

It is good of you to offer me the chance to comment on Dr Wyon's letter.

My main answer is that I was not trying to *refute* Teilhard's thesis at all. I was making a survey, not a review; but since Dr Wyon has raised the question, let me say without further ado that I see no evidence in *The Phenomenon of Man* that Teilhard made any claim to base his views on interpretation of the *facts* of evolution. His notion that 'everything has an inside', so that evolution can be regarded as the evolution of consciousness, is an entirely arbitrary *assumption* introduced right at the beginning of the book, and the rest of the book is, quite openly, an attempt to arrange the facts in terms of this assumption. Moreover, the result is not very convincing either as science or as theology. As science, the assumption adds nothing whatever to ordinary evolutionary theory, since Teilhard makes no quarrel with natural selection, while as theology, the theory seems to me to give a positive view of the creative character of nature which is wholly out of accord with the New Testament sense of nature as a *fallen* creature, groaning and travailing in bondage.

To produce a complete counter-interpretation of evolution would take a book as long as Teilhard's own, but perhaps I could just mention that a first attempt at this has been made in an Irish book which has been as undeservedly neglected in this country as Teilhard's book has, in my judgment, been undeservedly popular: *Society, Evolution and Revelation* by Jonathan Hanaghan (Dublin: The Runa Press, 21s.). This takes the idea of *fallen* creation as its major theme, and while some of the author's ways of expressing this strike me as very naïve scientifically, I feel sure that the actual facts of the evolutionary process accord far better with this *sort* of view than with Teilhard's emphasis on creativeness.

I am astonished at the amount of criticism, sometimes amounting to hostility, which has been provoked by my various public strictures on *The Phenomenon of Man*. There is hardly anything original in the book. The idea that higher levels of being subsume lower ones, rather than *vice versa*, has been a philosophical commonplace since Hegel. The idea that evolutionary advance takes place through the pressure of confinement may or may not be scientifically interesting, but it proves nothing. The idea that evolution is a basic concept of universal validity is a gross piece of intellectual provincialism, as I said before, and the idea that 'everything has an inside' is a pernicious reversion to magical thinking. Teilhard's one great positive contribution is his *theological* insistence on the fact that Christianity preaches cosmic redemp-

tion, not mere salvation of the soul, and the new Teilhard book which has just been brought out in English translation, with its curious retention of the French title, *Le Milieu Divin* (Collins, 18s.), presents this insight far more cogently, because it concentrates on it, without dubious excursions into scientific philosophy. Even this truth, however, has been proclaimed by others besides Teilhard—by Mr Hanaghan, for example, by Alan D. Galloway in *The Cosmic Christ*, or for that matter by Lionel Thornton, H. H. Farmer and Karl Barth.

Yours sincerely,

JOHN WREN-LEWIS

Another view of Teilhard de Chardin is given in Martin Jarrett-Kerr's review of Le Milieu Divin on page 63.—Ed.



The Shape of Thinking

Many Christians still allow their thinking to be unconsciously shaped by the memory or the survivals of [that] ancient system of privilege. Their minds are still governed by a traditional notion of the part which the Church should play in an organized society and a developing civilization. They expect to have the dice loaded in their favour either by governments or by educational systems or by the continuing power of social convention. In this way, in an important transition period, they reduce their chances of influencing by other means a world with which they are too much at cross purposes. There is nothing in New Testament Christianity which authorizes us to claim from Providence that things should be made easy for us in the way to which the Church has been accustomed. Nothing in the religion itself gives us the right to expect that even in the cause of the Gospel we should enjoy the alliance of political authorities, mundane systems, vested interests and organized force. If Christianity has in some respects come into a period of decline, one of the primary reasons for this is the fact that at a crucial moment in history it chose to make this alliance with power, and has clung to it with pathetic consequences for fifteen hundred years.

Herbert Butterfield, in *International Conflict in the Twentieth Century*, p. 107. (Routledge & Kegan Paul Ltd.)

JACYNTH ELLERTON

The Curtain

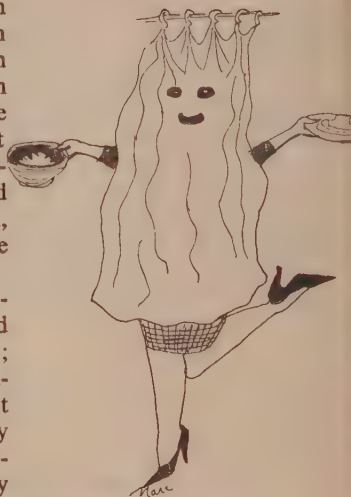
MOST men and many women live a large part of their lives in public; in factory or office, in Army or Navy or commerce. From an early age they achieve a special attitude towards their fellow mortals. They put up a curtain. It is neither an iron curtain, nor is it run up hastily out of a yard of nylon. It is of durable material, firmly hung, and it must never be drawn back.

Men on the whole are the best manufacturers of this excellent curtain and Englishmen are particularly good at it; it is taught at school. Of course occasionally there are accidents, a rent maybe or the stuff was never really strong enough. This is rare. For anyone will tell you that it is absolutely necessary to the maintaining of good relations in public living.

In an office where, I am told, it is essential to have a special relation to one another and everyone accepts the limitations, these curtains are always used. Loyalty, humour, kindness, patience, affection, all manner of good qualities come into play. You have jokes, tease one another, help one another out and everyone understands how far you can go.

The curtain is a shock-absorber, it helps you to avoid being irritated by mannerisms or bored by tales of woe, or embarrassed by emotion. Your heart will not be wrung by secret sorrows, nor will you be tempted to pour out the secrets of your own life. All the same, a sober sympathy is shown for the usual troubles in one another's lives. Illness and loss are suitably recognized. All this is achieved without any necessity to love or even to like one another. How on earth is it done?

As an ordinary hostess and housewife how do I apply these rules? How deal with guests who are not of my choice? How do I avoid being critical of the two young men my husband brings back to borrow his books? Being ready to scream if I have to listen to any more complaints about her hairdresser from his temporary typist? How attend with equanimity to opinions I abhor from visitor after visitor lapping up the



soup: how do I avoid letting the pudding burn while I listen enthralled to the theories or troubles of the delightful new member of the Committee?

Your gifted hostess will flit from flower to flower like a bee, with a word here and an enquiry there, drawing out the shy and honouring the distinguished guest.



I have none of these social talents, no small talk, and have concocted no curtain.

How is it to be done, when I only like seeing those with whom I can make contact, with whom I can talk all night, ask for help, admonish, tease, tell the truth, open my heart? What other reason do I have for keeping my Daily Help than that I like her and prefer her confidences about her drunken husband to a polished table and clean stairs. How much more do I need to like the guests who sit round the table; yet if one of them leaves early how relieved I can be. If another has failed to be among the number, how little I enjoy cooking the dinner. How am I to acquire the mental order of the office or the invulnerability of the political hostess?

Must I learn to reserve judgment, to judge not at all, to be indifferent to niceness and nastiness, to what people really are like inside? Should I keep up a wise hypocrisy? It cannot be wrong to hope for a 'right judgment in all things'. A right taste. A right understanding. Is indifference a virtue?

If only I too had a curtain or had any idea how to make one! I suspect that my only hope is to try to like everyone and that is impossible. Or to love them, which is a very different thing and not impossible, but far far away out of sight up along the Way of Perfection and there really is not time enough even to start in one evening, as well as the cooking.

Mr T. M. Heron comments:

I am vastly amused by Jacynth's article. . . . Obviously, like so many other women and most artists, Jacynth has no conception of the sound practical reasons which justify our good masculine conventions. If I am on the wing I don't care whether my inside is a likeable man or no, all I am concerned about is whether he gives me the perfect pass. And if he does, our proper technical combination tends to prepare the way for a sound personal relationship in other matters too . . .

I don't think the curtain is the right metaphor. A convention is more like a dress which you put on to suit the occasion and until we grow wings I'm all against the idea that fig leaves ought to be dispensed with. The difference between our private and our public lives is just something we have to put up with. Our private lives will go all wrong if we mistakenly try to live them all the time. At least that is how it appears to my male mind. An artist, of course, would understand Jacynth's point of view better than I do . . .

One of the things I suppose artists and wives are for is to remind us that urbanity is not an absolute value, but a cloak under which, if we are clever enough and possessed of a real integrity, we can work for the ultimate values. At any rate the article raises the very real question as to which conventions we ought to break because they have lost their validity and which we ought to try and give fresh content to. Thank you for letting me see it. Have I given myself away in commenting on it?



Through the Curtain

It is dangerous to discuss politics in a separate intellectual realm which is supposed to involve principles of its own. Under such conditions, certain basic ideas, such as that of the 'state', tend to be puffed up, so that they acquire the dignity of philosophical concepts and eternal verities. When we use words like 'the state', or 'society', or 'Germany', it is safest always to remember that, in the last resort, they represent just so many people. In order to get behind the screen of conventional political thinking and reach a deeper layer of sincerity inside ourselves, we had better take our start from the simple picture of a great number of human beings stranded for a time on this floating globe. Sometimes we allow our abstract nouns to trick us into cruel paradoxes, and we easily forget that our collective nouns are dangerous if they are used as more than a species of shorthand. The Christian does not go hunting for values in the realm of abstract nouns, because in this created universe the things that matter are human souls. All of us ought to live and make our judgments as though, at this mundane level, nothing but human beings really concerns us, nothing but human beings really matters, nothing but human beings really exists.

In any case, so far as the present world is concerned, it is only human beings that are really relevant when we discuss problems of morality. The word morality is applicable only to individual people, only to man in his general human capacity, or man as he confronts God. Here, again, we have to break through the screen that distorts the picture. . . .

Herbert Butterfield, in *International Conflict in the Twentieth Century*, p. 15. (Routledge & Kegan Paul. Ltd.)

Pilgrimage From Iona

RECENTLY I made a kind of 'pilgrimage' from Iona, on the shores of the Atlantic, to the German-Czechoslovak border, with its menacing watch-towers among the trees. So far as possible I spent a good deal of time in visiting some of the new communities which are springing up within the Church of our day. In the recently restored cloisters of Iona Abbey there stands a modernistic statue called 'The Descent of the Spirit',¹ figuring the Incarnation, and bearing the prayer of the artist 'that the Spirit may reign'. True as this is for the Iona community, it is equally true for the new currents of life which are moving within Continental Protestantism. Taizé, of course, is already well known. Its recent move (September 1960) towards breaking down ecclesiastical barriers to make room for the Spirit—has made a great stir. In France, for the first time for four hundred years, Roman Catholic and Protestant leaders met to take counsel together. Two Archbishops and seven bishops represented the Roman Catholic Church, and about sixty-five pastors of the Reformed Churches were invited to meet them, at Taizé. The aim of the meeting was to see how the 'Divine Hope' could be brought back to the French people. At the close the conference members parted with great cordiality and an expressed desire to meet again.

The Women's Community at Grandchamp in Switzerland is less well known in this country, but it is equally important. Although the two communities are four hours' journey from each other (by car), there is a close constitutional link between them. Already the Sisters are going out into the world: to South America, to Algeria, to France, and to Lebanon, as well as to German Switzerland.

Iona, Taizé and Grandchamp have arisen within the Reformed Tradition; but there are many similar movements and communities within the Lutheran world, especially in Germany and Scandinavia. The one that is most well known

is the 'Ecumenical Sisterhood of Mary' at Darmstadt. This community arose out of a deep and quiet revival at the end of the last war. It is an impressive body of young women, some eighty strong. The combination of silence, prayer, discipline, and penitence, with the freshness of youth, and the ability to create new ways of bringing the Hope of the Gospel to the people around them, is very striking. Here, as in all these communities, prayer, both corporate and personal, is the heart of their life. Through their wonderful religious plays the Sisters try to awaken a deeper faith within their own Church. Through their profound concern for Israel, and their sense of the need for 'reparation', they are influencing public opinion in Germany—to some extent—and they are bringing a new spirit into Israel itself, by their spirit of service and humility.

These four communities represent what may be described as a 'movement of the Spirit' in our own day. In a recent German book² fourteen residential communities are described, and nineteen 'brotherhoods' and 'sisterhoods', which are bound by a common Rule, though they do not live in community. Several more are in process of formation.

¹ A picture of this appeared in *FRONTIER*, Summer 1960.

² *Frei für Gott und die Menschen*. Lydia Präger. (Yüell Verlag., Stuttgart.) 1959.

In a recent Roman Catholic book¹ it is extraordinary to see the same process being repeated in the same spirit of freshness and dedication. We read of a wonderful movement in the slums of Calcutta, of the growth of 'secular institutes' (groups of dedicated men and women who live by a common Rule, but work in the world in their ordinary callings), of the *Pax Christi* movement, of the *International Order of Builders*, of a great Italian evangelistic movement, with its centre at Assisi. Here again the list is not exhaustive.

One of the significant features of this 'movement of the Spirit' as a whole, in whatever communion it arises, is the deep concern for Christian Unity: it is equally strong on both sides of the ecclesiastical Iron Curtain. In my travels (in 1959 and 1960) I spent some time with a very 'live' group of French and Spanish Catholics, all of whom support the *Prayer for Unity* movement associated with the name of the Abbé Couturier. One of the most encouraging occasions on which I was able to experience this spirit of reconciliation at first hand was in a Benedictine monastery on the Danube, not far from the ancient Bavarian Forest and the frontier of Czechoslovakia. This is an old Abbey, but one of its buildings has been modernized. It is called the *House of Meeting* (*Haus der Begegnung*) and in it retreats and conferences are held with members of the Orthodox and the Protestant Churches. At a meeting which I attended we had good solid lectures from Catholic and Protestant scholars; friendship and the desire for mutual understanding was very evident. Usually Mass was said at 7 a.m.; but on the day when we had a Lutheran celebration at 8 a.m. nearly all the mem-

bers of the Conference were present in order to share in the worship. This Conference was arranged by the *Una Sancta Bewegung*, founded by Father Metzger, who was executed by the Nazis during the last war. At the recent World Eucharistic Congress in Munich this movement held a mass meeting which was open to all Christians. Of course most of the people there were Roman Catholics. Ten thousand persons were present, and the Benedictine Father who reported this to an English friend said they were 'so glad that the twenty Catholic bishops on the platform could thus see for themselves how great was the desire for Christian Unity among the rank and file of Catholic laity.'

This 'movement of the Spirit' within Protestantism is being watched and studied by thinkers in the Eastern Orthodox Church as well as in the Roman Catholic Church. Fr Biot, OP, has made a close study of these new Protestant communities. Dr Zander, a Russian Orthodox theologian, has also examined them from the inside. His concern is to find out whether this movement is a 'foreign body' within the Protestant world or not. He comes to the conclusion that it is not, since it is a root principle of the churches which stem from the Reformation to be undergoing 'a continual Reformation'.

In one of the earliest Christian books, *The Shepherd of Hermas*, the Church is represented at first as a venerable old lady; then as a Virgin, young and radiant, only 'her hair is white'. We cannot tell how this movement will develop. But it is a 'sign' of the presence of the Spirit, and where it is strong, the youth of the Church is renewed. The Prior and Sub-Prior of Taizé were recently in Rome and had a private audience with the Pope; as they were leaving, he said to them: 'The Church is like me! She is old! We must get rid of the wrinkles!'

¹ *Die Kirche ist immer jung*. Jakob Brummet. (Verlag J. Pfeiffer, Munchen.) 1960.

STEVIE SMITH

A Poem and a Review

An unbeliever writes about two religious leaders

1. CRANMER

*Admire the old man, admire him, admire him,
Mocked by the priests of Mary Tudor, given to the flames,
Flinching and overcoming the flinching: Cranmer.*

*Admire the martyrs of Bloody Mary's reign,
In the shocking arithmetic of cruel average, ninety
A year, three hundred: admire them.*

*But still I cry: Admire the Archbishop,
The old man, the scholar; admire him.
Not for flinching and overcoming the flinching only,
But for his genius, admire him,
His delicate feelings of genius, admire him,
That wrote the Prayer Book and made the flames burn crueller.
Admire Cranmer!*

2. DEAN INGE

CANON Fox's life of Dean Inge¹ is deeply interesting and also very moving, he seems to have exactly the qualities needed for such a book . . . sympathy and understanding, a knowledge of the world and no obsessive dislike of it, a sense of human dignity and also of human comicality and loss, the whole in excellent balance, with notes and index appended, some eloquent photographs and a full list of Inge's publications. He gives us to begin with, and comes back to it in his epilogue, Lord Asquith and Oxford's opinion of the Dean: 'He is a strange, isolated figure, with all the culture in the world, and a curiously developed gift of expression, but with kinks and twists both intellectual and temperamental.'

William Ralph Inge was born in 1860. His mother, of firm evangelical views, was a stronger character than her husband. When Ralph is four, she writes of him: 'We do not stimulate his eager thoughts'; and again: 'He is a very delightful little pupil, only somehow he will get on with *thinking* so fast. . . .' It

was a happy serious family life lived in country surroundings, with a fine view over the Vale of York. Of the early years Canon Fox writes: 'The wilful, affectionate, imaginative, unforthcoming little boy did not alter much except in wisdom for the next eighty years.' Yet his life at Eton and King's and at Eton again as a not very successful schoolmaster, at Hertford College as a don, and right down to the turn of the century, gave

¹ *Dean Inge*, Adam Fox (John Murray 28s.).

little promise of the important public life he was to lead in London. He thought of himself as a shy failure, cut off from friendship by deafness, estranged from his mother by the development of his religious thought, and as a writer not much regarded. It was a time that gave him the great blessing of quietness and he used it, as his mother would have said, 'to get on with *thinking*'.

In 1899 his Bampton Lectures on Christian Mysticism were published and in 1904 he married Kitty Spooner. Nothing could have been more happy than this marriage, or more fortunate. One detects a glum note in this entry in his diary—"I fear another addition to our family"—but he was a most devoted father. The boys disappointed him a little by not being very clever, but the girls he dearly loved, especially Paula who died in childhood and for whose sake he wrote the beautiful essay 'Personal Religion and the Life of Devotion' ('Paula's Book') published 1924. Kitty, twenty years younger than her husband, was wise in her own way, though the world sometimes thought her rather silly, and she gave Inge the warmth and confidence he needed. She also had the gifts of liveliness, friendliness and efficiency.

It was now that Inge's life left its quietness. He found power, and the taste and capacity for power, in church government, in social life and in Fleet Street. Yet always first and foremost and all his life long, Inge was a mystic and Plato was his master. Some people may think he twisted Platonism to a Christian meaning, but he is not the first to speak of the Church's debt to 'its old loving nurse, the Platonick philosophy'. Canon Fox is generous in his citations from Inge's writings, and pointed in his comments, but in a book which must give the events and relationships of a life as well as its thoughts, citations are best taken, and meant to be taken, as directives to their source.

In Inge's great work, *The Philosophy of Plotinus* (1918), heart and intelligence meet indeed, there he is truly at home. Inge could be simple, as his success in journalism was to show. This is not journalism, but how excellently simple it is:

'We magnify the problem of evil by our narrow and exclusive moralism, which we habitually impose on the Creator. . . . It would be easier to justify His ways to man if we pictured him more genially.' Inge's long association with the *Evening Standard* often troubled him, he wondered if he was cheapening himself, and friends told him he was. His opinions were provocative and expressed with wit and force, but often, as time has proved, they were wrong. Sometimes they were immoral. The term 'gloomy' as applied to Inge ('The Gloomy Dean') was probably friendly. But is it not gloomy, really gloomy, that a man of his learning and imagination could write in August 1939 'I suspect that Jewish influence in the Press is being used against an understanding with Germany'? It is 'gloomy' that he should have understood so little of the evil of German National Socialism, with its heart of cynicism and vulgarity.

Canon Fox does not minimize the failings, but he keeps them in proportion . . . the quick temper, the impatience, and arising out of it—hatred of social reform because of the latent silliness of so many reformers; dislike of 'the Anglo-Cats' (for Inge, Anglo-Catholicism and 'woolly minded idealism' were a pretty pair); the peculiar pacifism. You may say that Inge's prominence, his fame and his wit and his many honours, brought also into prominence his great works of philosophy, mysticism and religion which, if he had remained a humble don, would likely have gone unregarded. To step into the world, and into a governing position as he did, a man with his heart set in heaven, is a great risk, but it is a calculated risk. The Church herself took such a risk when she seized the Imperial Government. Power corrupts but perhaps we must put up with corruption. Better the Church, even with a calculated loss of purity, than the barbarians; better the 'Gloomy Dean' than one in his place who could neither write the great books nor have the five wits, however mischievously used, to force them upon the indolence of our attention. Canon Fox leaves no shadow of doubt—if we ever doubted—that Inge's heart was in heaven and that it was a very human heart.

W. G. SYMONS

English Worker Priests

A few questions

ANNE Grubb's article on worker-priests raises several questions which need further exploration. These questions readily become entangled, I think, because of the peculiar position of the Anglican clergy, with its partly fortuitous association of three very different things—firstly, a distinctive doctrinal view of ordination held by some (but not all) Anglicans, secondly, the accepted alignment of ordination with a full-time profession and, thirdly, the traditional class-status of the clergy. This complex of factors probably contributes to the *feeling* of the worker-priest experiment for those who are engaged in it, but we must try to disentangle these and other factors if we are to take our bearings—and this is even more necessary if those outside Anglicanism are to learn from the experiment.

Anne Grubb sees 'commitment to the wage-earners' as a vital element in the experiment and, in this connection, I would warmly endorse her sound and realistic comments on family life in a working-class setting. But just how is this commitment related to the peculiar worker-priest status? At the beginning of the article she says: 'Our movement is not primarily one of priests. We are a group of Christian men and women committed to the industrial wage-earners of this country.' Further definition is surely needed. After all, there are many thousands of Christians 'committed to the industrial wage-earners' by the simple fact of *being* wage-earners, even if the proportion of Christians among wage-earners may be less than in some other social groups. The addition of a dozen or so extra persons to these many thousands is not in itself very significant. There is a risk here (though I am sure Anne Grubb does not intend this) of assuming that priests are 'real Christians' in a sense that ordinary lay folk are not. Obviously something more is intended—but what is it?

One answer, I imagine, is to see a call for some who would not normally be 'working-class', for reasons of education, opportunity or family background, to identify themselves deliberately with industrial wage-earners. There are many dangers of 'bogus identification' and false patronage about this—and it is not always easy to see what it means in our modern 'affluent society', at once fluid and with the potential rigidities of 'meritocracy'. Nevertheless, there is a real challenge here for all Christians from the grammar school and university 'streams', as they take their place in modern society. Yet this challenge is obscured rather than clarified by being linked with vocation

to the priesthood; if it is merely a challenge to priests and ministers (who are 'odd folk' on other grounds) the rest of us will be tempted to dodge it.

Although the movement is described as 'not primarily one of priests', the fact remains that five out of six of the male members are ordained or are about to be. Anne Grubb hints that certain aspects of the work demand 'ordained leadership', but does not indicate why. This takes us into an area of ecclesiastical controversy. Different churches, and different theological schools within each church, differ widely in their understanding of the doctrinal significance of the boundary created by ordination. Behind these differences lie differences of practice which have been even less explored. Over a large area of church life, stretching from extreme Calvinism to Rome, it is often assumed without question that the Ministry of the Sacraments, the Ministry of the Word and the Pastoral Ministry should always be combined in a full-time, paid, professional post for each parish or congregation. The worker-priest experiment is a departure from this pattern—but it is not the only one.

For example, I understand that in the Eastern Church, where theological teaching is usually unordained but professional, the pastoral and sacramental ministry in the villages is ordained, but often 'non-professional'; a village Orthodox priest may be a peasant who cultivates his fields like his parishioners. To come nearer home, in the largest Free Church in England (Methodism) the Ministry of the Word is deliberately shared between the professional ministry and 'non-professionals'. On any Sunday, over three-quarters of the public worship in Methodist churches is conducted by Local Preachers. These preachers, 24,000 in number, are appointed and trained by the Church but are engaged during the week on ordinary jobs (or as housewives) and a large proportion are wage-earners in industry, commerce, mining or agriculture. To a Methodist, there is nothing novel in the idea of 'proclaiming the Gospel visibly free of charge'—as Anne Grubb expounds 1 Cor. ix. Many other examples could be quoted—from the villages of India, from some churches of Congregational polity, in a peculiar way from the Society of Friends, from the rapidly developing Evangelical churches of Latin America, and so on.

I quote these examples, not to belittle the worker-priest experiment, but to suggest that we may learn more from it if we look at it in the light of the wider experience of the Church. Many churches to-day are seeking to discover how the fundamental 'ministries' of the Church may best be shared between 'professionals' and 'amateurs', between the ordained and the unordained. In this discussion, we need to penetrate beyond titles to the work being done. A worker-priest, as described, is quite a *different office* from that of a full-time parish minister. How does he differ from a lay-reader (or from a Local Preacher in Method-

ism) in the *practical* part he plays in the economy of the Church and in the Christian impact on society? Are worker-priests to be seen as something exceptional, to meet the 'emergency' conditions of industry; or are they the first steps in a wider process of spreading the Ministry of the Sacraments among 'non-professionals' in the same way as Methodism has for very many years spread the Ministry of the Word?

One thing that worries me about the article is a certain basic individualism; it seems to be assumed that the priest, by virtue of his ordination, *is* the Church—and so the only way in which the 'gap' between 'the Church' and industry can be bridged is by the priest himself taking up work in industry. This assumption surely does violence to the apostolic understanding of life in the Body of Christ (1 Cor. xii) and membership of the People of God (1 Peter ii). The priest is but a member in the Body; his function *as priest* is to build up the Body so that the *whole Body* can be a ministering and priestly people, showing forth Christ's sacrifice to the world.

Laymen must bridge the gap

It is, of course, much easier to say this than to do anything about it. We have to admit that all our churches have failed lamentably in this respect, and that the responsibility must rest largely with the laity. Yet it is surely true that any 'bridging of the gap' must depend on the laity recovering their true place in the Church rather than on priests and ministers doing unusual things—useful though these things may be in their own way.

According to Anne Grubb's account, worker-priests make little difference to the *organised* relations between the Christian community and the working community; their links are mainly personal and informal. The 'house church' is after all only a more flexible version of the parochial pattern and is, like it, based on residence. That is to be expected and is, I think, as it should be. Religious groups based on the work-place may have a temporary validity for the young and rootless (e.g. unmarried apprentices)—but when a man marries and settles down, if he is to have permanent roots in any Christian group, it will almost certainly be where he lives and where his wife and children are.

The community of work is a close and powerful community, but it is a *partial* one and we must keep a sense of proportion about it. It is admittedly easier to find simple human fellowship at work than almost anywhere else—that is one of the benefits of the lay state. A *full-time* minister cannot, by reason of his job, share in that fellowship (or, more accurately, his professional fellowship is directed towards his fellow clergy); this is largely unavoidable since we need full-time ministers for the work of the Church. For *this* purpose (and only for this purpose—I am not here touching on the theology of Ordination) the worker-

priest is in the 'lay' and not in the 'clerical' situation; he is in the same position as any ordinary Christian. This may add to the personal satisfaction of the worker-priest as an individual, but I cannot see that it makes a very significant difference to the total relationship between the Body of Christ and the industrial community.

Fr Yves Congar, in his book *Lay People in the Church*, distinguishes between the lay and clerical situations in these terms: 'The layman is one for whom, through the very work which God has entrusted to him, the substance of things in themselves is real and interesting. The cleric, still more the monk, is a man for whom things are not really interesting *in themselves*, but for something other than themselves, namely their relationship to God, whereby He may be better known and which can help towards His service.' Fr Congar has his finger on something vital here; the 'lay state' is characterized, not by the negative fact of being unordained, but by the positive fact of being *entrusted by God* with a certain *kind* of work.

It may sound high-flown to talk about 'the integrity of work' and work being 'a trust from God' over against the rough and tumble of ordinary factory life. Yet I believe that this issue is fundamental. Even those who, on the surface, take a cynical view of their work can make a very shrewd distinction between the man who does a genuine job 'for its own sake', and the man who is *using* his work for some other end. Most work-people can soon sum up the Communist agent who, even though he may be a sound craftsman and an efficient Trade Union operator, is using the opportunities of work and trade unionism as a *means* for political propaganda. I have raised this issue sharply because there is an obvious ambiguity about the position of the worker-priest; it looks on the face of it as though he is *using* his factory job for his ecclesiastical ends.

The ordinary lay church member, as I see it, has a double loyalty. He has a loyalty to his job; and he has a loyalty to the Church and to such offices, great or small, as he may hold in its institutional life. These two loyalties are not completely separate, for each may enlighten and inform the other; yet they are parallel and *independent*, in the sense that the loyalty to work is in no way to be subordinated to the loyalty to the Church. And, whether the layman realizes it or not, both responsibilities are *equally* placed on him by God. (There is much more to be said, of course, and by 'loyalty to work' I certainly do not imply any false acquiescence in evil conditions of work—that is an entirely different issue.)

After reading the article, I am left in some doubt as to the attitude of the worker-priests to the various jobs they are doing (e.g. taking their part in building the buses of our land). Have they the same sort of commitment (normally a life-commitment) to these crafts and skills and to the job itself as has the ordinary worker, who is committed to the

job by choice or by necessity? Or do they see their various jobs as convenient and neutral opportunities, enabling them 'to proclaim the Gospel free of charge' and to meet other folk, but of only secondary importance compared with their primary loyalty to their priestly Orders? This distinction needs to be brought into the open; if we blur it or pretend that it does not exist, we make it even more difficult for the ordinary layman to understand the nature of his calling.

These comments are deliberately controversial, but are not intended to be condemnatory of the worker-priest experiment (and still less of Anne Grubb's excellent article). This is a time which calls for radical experiments in the ordering of church life. Yet, in the long run, these experiments must be supported by something more than the individual conviction of those who are taking part in them; they are part of the ordered life of the Church, and it is for the Church as a whole to scrutinize their implications.

Religious Freedom and Roman Catholicism

A further round of discussion

IN our last issue, Father Henry St John, the Provincial of the Dominicans, reviewed *Roman Catholicism and Religious Liberty* by A. F. Carillo de Albornoz¹ and a Protestant correspondent commented on his review. We now publish a further round in this debate.

Father Henry St John writes:

I am grateful for the comment of a Protestant correspondent on my review of *Roman Catholicism and Religious Liberty* on page 303 of the Winter 1960 number of FRONTIER. It will help to elucidate some things which were evidently not made as clear as I meant them to be.

(ij) Error has no direct rights any more than sin; but conscience has, and they are absolute and due in justice, since conscience is our sole ultimate subjective guide to right action. We are bound to follow a sincerely formed conscience, even when it is in error, though we are equally bound to use every available means to exclude error from it. In this way, indirectly, error enjoys the rights of conscience. The Roman Catholic Church goes a great deal further than to *tolerate* error as an

¹ Published by the WCC (Geneva) and obtainable from the British Council of Churches, 10 Eaton Gate, 2s. 6d.

act of individual Christian charity. It teaches that respect for sincere conscience is a demand of justice, which may not rob a man of any fundamental right inherent in his nature unless his exercise of it deprives others of their fundamental rights. These rights of conscience are both individual and corporate, they belong to persons and to groups; no authority, civil or religious, has the right to force sincere conscience.

(ijj and iv) The comment asserts that human minds approximate to an understanding of truth *only* through error. Were this true it would be *necessary* to be in error before we could reach such understanding. Is not this like saying that holiness can only be attained by the experience of sin and therefore it is necessary to sin in order to learn holiness? Under the Providence of God, error and sin, in ourselves and in others, can be and often are a means of progress towards both the understanding of truth and the attainment of holiness; but they are not an indispensable means or the manhood of Christ would have been imperfect.

(vj) The Church is the 'guardian of truth'. To understand the Roman Catholic position we must distinguish here two senses of the word *Church*. (a) *The members of Christ in His Church (ecclesia discens*, to which all the baptized belong, from the Pope to the most lately christened child); these are committed to a rigorous loyalty to truth, a scrupulous regard to the canons of sound scholarship (each to the measure of his capacity) and to a continuing effort to maintain the purity of truth. And (b) *Christ in His Church*. Through its commissioned teaching authority the successors of the Apostles (*ecclesia docens*) He gives to His Church by the power of the Holy Spirit, the fullness (and in that sense the monopoly) of revealed truth and an infallible criterion for its recognition.

(vij) The practical problem of professional discipline in the Church? That can only be solved in the light of its nature and authority.

Our Protestant correspondent, Mr W. G. Symons, replies:

I am grateful to Fr Henry St John for his courteous reply to my very brief notes. I feel, however, that his reply does not really meet my main point nor clarify his own position. If I might take up two points in his reply:

(1) The analogy between sin and error does not, I suggest, hold at the vital point (after all, it is analogy and not identity). Error may not be 'an indispensable step' to reach truth; but I suggest that a man will often reach a firmer grasp and a richer understanding of truth if he has 'been through' error and exaggeration. The same is certainly *not* true of sin. Moral evil and intellectual error are just *not similar* at this point. Collectively, this is even more true: the free expression of error and the constant testing of half-truth against inconsistent half-truth is part of the process by which, in God's providence, human minds are allowed to approximate to an understanding of truth.

(2) How far is doctrinal and theological thinking (i.e. our rational thinking about the data of revelation), whether within the *ecclesia docens* or outside, subject to the same canons of sound scholarship and rational debate as other intellectual disciplines, or is it something utterly different in kind? The concern of non-Roman Catholics here is not based on any optimistic trust in human reason—rather the reverse. We know too well the power of self-deception in the mind, and, in particular, the immense temptation for any professional organization to claim for itself a degree of authority and inerrancy which the facts do not warrant.

The claim of the *ecclesia docens*, however defined, to possess 'the fullness of revealed truth' needs constant and searching scrutiny, just because it is the type of claim which so powerfully draws to itself an accretion of false 'ideological reasoning'. Many of us believe, therefore, that freedom of expression and discussion (*within* the Church, however defined, as well as outside) is, for all its dangers, the surest protection of truth because it does justice to the universality of sin and of fallible human creatureliness. To identify this belief with 'false liberalism' is to misunderstand it.

These questions cannot be settled in brief debate, and we shall not, of course, give the same answers to them. They are worth raising, however, because any conversation between Roman Catholics and other Christians must *start* with the understanding that we 'other Christians' are concerned about 'religious liberty' at *two* levels: we are concerned, like Roman Catholics, about 'the rights of the sincere conscience', but we are concerned *also* at quite another level, about the apprehending and safeguarding of truth (a concern which Roman Catholics undoubtedly share, but apparently in a very different way). Is conversation possible?

Dismayed by Freedom

Our predecessors struggled to secure a regime of liberty, and earlier in the twentieth century there was a feeling that at last we were entering the Promised Land. In more recent decades there has been a reaction, and sometimes it has been younger men who have been dismayed by the spectacle of modern individualism and the appearance of intellectual anarchy on all sides. Some have shrunk from the responsibility of making decisions, or proclaimed their defeat in the face of the problems of life. They have confessed that they hankered for authoritarianism and for an orthodoxy, whether like that of the Middle Ages or like that of Communism. Freedom sometimes produces untidiness, but the democratic world is greatly enriched by the sheer variety of its intellectual manifestations. . . .

Herbert Butterfield, in *International Conflict in the Twentieth Century*, p. 111. (Routledge & Kegan Paul Ltd.)

TETSUTARO ARIGA

A Christian—Buddhist Encounter

RECENTLY Professor Paul Tillich of Harvard University stayed in Japan for two months as a lecturer under the International Intellectual Interchange Programme. This was his first visit to the Orient, but it was a great success. He showed a genuine interest in Japan and tried to understand the people and their thought and culture. Everywhere people were eager to listen to what he had to say. At my university, *i.e.* Kyoto, we were obliged twice to change his lecture-room in order to accommodate those who wanted to hear his series of lectures on 'Principles of Philosophy of Religion'. We had thought a room with 100 seats would be enough: in fact, nearly 400 people turned out. Among them there were comparatively few Christians, for Kyoto University is a secular national institution. Perhaps there was a larger number of Buddhists. But the majority were people who would call themselves neither Buddhist nor Christian.

Tillich's 'ontological' interpretation of religion has thus received a wide and attentive hearing in Japan. It benefited the Christian theologians, of course, and it was remarkable how much interest the Buddhist philosophers showed. On three occasions I was with him meeting with Buddhists for discussion. A few élite Buddhists even followed him to the rest-resort at Karuizawa where he was supposed to take a few days' rest. How can we account for so much enthusiasm for Tillich on the part of Japanese Buddhists? What has the principle of 'being' to do with the principle of 'nothingness' from which Buddhist thought starts and to which it ultimately returns? It may be that the Buddhist philosophers saw some possibility of twisting Tillich's ontology into an argument for their metaphysic of nothingness or void. But it is more likely that they were seriously seeking a path that would lead from the abyss of nothingness into the sphere of real being. For no one could fail to perceive that they were sincerely intent to learn from him. I know not a few Buddhists who have been reading Tillich's writings, including his *Systematic Theology*.

This openness on the part of the Buddhists for Christian theology—for their interest is by no means limited to Tillich's—is in marked contrast with the closedness of the majority of the Christian theologians in Japan against non-Christian thoughts and doctrines. Is this to be taken as a proof of the weakness of Buddhism and the strength and

self-sufficiency of Christianity? By no means. For Christianity has been truly successful only when it sought squarely to face problems presented by non-Christian thought. The earliest Christian fathers were often criticized by their fellow Christians for their readiness to study Greek philosophy and appropriate its concepts for their own purposes. But without their efforts in this direction Christianity's career in history would have been quite different from what it has actually been.

Today, in this ecumenical era, East and West are meeting and even mingling together; and Christianity, which has inevitably taken a Western garb, is confronted with religions, philosophies, and cultures of the East in a way unparalleled in its past history. Christianity indeed cannot and should not avoid issues that arise in such a situation. The 'self-sufficiency' of the Christian faith is no excuse for ignoring serious religious and philosophical thoughts that are not, at least directly, derived from or connected with Christian revelation. It is a sign of weakness rather than strength that Christian theology in Japan has so far failed honestly to tackle the problem of Buddhism on a scale worthy of it. For Buddhism is not simply a religion of Japan or even of East Asia, but a religion with universal appeal, so that there seems to be a growing number of people in the West who are attracted by its message and its way of thinking, and in some cases attracted away from their Christian heritage.

But is it ever possible, one may ask, that Christianity should get something positively useful out of a religion of nothingness? There is indeed a wide gulf between the Christian concept of God as Being and the Buddhist concept of the ultimate as the utter negation of being. However, the meeting of these two opposite thoughts should necessarily lead a Christian to re-think the concept of 'being' in reference to its possible negation as it has actually led intelligent Buddhists to pay more attention to the meaning of 'being' through the negation of which they claim to have entered the sphere of the ultimate. The usual Buddhist reaction to Christian theism is that the Christians regard their God as an objective being, which should be called an idol, not carved in wood or stone but formed in their minds. But they have discovered in Tillich the same sort of criticism of conventional theism. Naturally they are anxious to know what he really aims at through his ontological analysis. If in this way they are incited to re-think their concept of nothingness, it will certainly bring salutary results for the clarification of Buddhist doctrine.

Christians in their turn always feel it difficult to get any sense out of 'nothingness'. Nothingness is, to them, hardly more than meaninglessness. They do not therefore consider it worth while to take Buddhism in any sense seriously. They may not be unacquainted with the fact that within Christianity itself there has been a trend of mysticism with its negative theology. But they are apt to dismiss it as a negligible factor or

even reject it as an intrusion of paganism. Thus 'nothingness' hardly belongs to the common Christian theological vocabulary except for the concept of 'creation out of nothing' (*creation ex nihilo*). However, even when they discuss this doctrine, emphasis falls on *creatio* rather than on *nihil*. This, so it seems to me, has invited the unfortunate result that the concept of *nihil* has been practically abandoned to the nihilists in the West and the Buddhists in the East.

As a matter of fact, however, a concept can be clarified only by taking its negation into serious consideration. Christians therefore ought to pay more attention than ever to the concept of *nihil* or non-being and see carefully what sort of 'being' it negates. For 'being' is by no means unambiguous. It may mean something that is or exists. Or it may mean being as such, the act of being itself. Tillich distinguishes between 'being itself', 'being', and 'a being'. This may be compared to Heidegger's distinction between *das Seiende* (that which is) and *das Sein* which corresponds to what Tillich calls 'being itself'. To me the most interesting part of Heidegger's philosophy is found in his argument that 'being' (*das Sein*) manifests itself only when *das Seiende* is negated to the point of nothingness. It means that 'nothingness' is the total negation of *das Seiende*, not of *das Sein*, and it is in the very nothingness with regard to *das Seiende* that being itself really comes into its own. Tillich has also observed in a lecture delivered in Kyoto after his discussions with the Buddhists that what they negate is 'being something' rather than 'being itself'.

It seems that this way of reconsidering the concept of being in constant reference to that of non-being or nothingness will help not only to purify but also to deepen our Christian concept of God. Also, it will help us to understand better the meaning of 'creation out of nothing'. For it may be interpreted in the sense that the creative power of being can be truly creative only when all things that are are negated to the point of nothingness (*nihil*; *ouk onta*).

Breaking off the abstract philosophical part of our discussion at this point, let us now turn to the sphere of practical religious life and see whether here too the Christians' contact with the Buddhists may not prove beneficial to both parties. While in Kyoto Tillich put several searching questions to the Buddhists with whom he came into contact. Among them there was this: To whom are the Buddhist prayers directed? This was a very good question to put to the Buddhists. Indeed one is rightly puzzled by the fact that while the ultimate in Buddhism is Nothingness the Buddhists are actually found practising prayer in some form or other. To whom are they praying? But this question will be a fruitful one to a Christian only when it is correlated to the question put to himself, To whom, what and how do the Christians pray?

Nathan Söderblom wrote in his *Introduction to the History of Religions* that Buddhism knows nothing about prayer but only about

contemplation and meditation.¹ Actually, however, Buddhism seems to know a great deal about the life of prayer. This seems to be the case not only with popular Buddhism but also with the most sophisticated types of Buddhism. Is Söderblom's statement, then, entirely erroneous? My opinion is that it is not entirely incorrect although it shares the danger of any generalization. Buddhism is such a complex phenomenon that I sometimes find a Buddhist himself to be at a loss in the face of many incongruities.

Prayer or Meditation?

As regards the problems of prayer, however, it may be interesting to note that it is precisely the most personal type of Buddhism, i.e. the Shin Buddhism, which is the most thorough-going in its opposition to the practice of intercessory prayer. Shin Buddhism is a variety of Jodo Buddhism whose piety centres in the figure of the Amida, the Infinite. It teaches that the salvation of man is entirely dependent on the compassionate pledge of the Amida—a sort of salvation by grace alone. It emphasizes the moment of faith on the part of man. But here a problem arises. Man, who has received by faith the saving grace of the Amida, naturally aspires to enter the Pure Land (*Jodo*), the Western Paradise. Is not his aspiration at bottom a prayer? Or is it simply an expression of hope on the basis of the certitude of faith? The older type of the Jodo Buddhism takes the former while the Shin Buddhism takes the latter view. It rejects all prayers, not only supplications for material benefits but also any request for spiritual good. There are gratitude, praise, and adoration for the Amida; but the Shin Buddhists consistently refuse to call them elements of prayer.

At this point, then, the contrast between Christianity and Buddhism is most clearly revealed. Christianity with its gospel of salvation by grace is a religion of prayer, while Buddhism comes to the most emphatic denial of prayer precisely where it takes a form very similar to the Christian gospel. This may be taken as an indication that Buddhism is, in the last analysis, a religion of Nothingness or Suchness, of which prayer in the sense of divine-human discourse does not constitute an essential part. Meditation, such as is engaged in by the Zen Buddhists, may therefore be said to be a more natural expression of Buddhist piety.

It is good for the Christians to learn what problems the Buddhists have had to face with regard to prayer. For it reminds them of the fact that Christianity itself has had to tackle the problem of prayer ever since its earliest days. The New Testament, especially in the Pauline letters, well indicates what difficulties the earliest Christians felt about Prayer. Tertullian, Cyprian, Clement of Alexandria, and Origen all discussed it. Of special importance in this connection is Origen's treatise *On Prayer*. For he is defending there the Christian practice of prayer against the

¹ Nathan Söderblom, *Einführung in die Religionsgeschichte*, 2nd ed. 1928, p. 125.

theory that prayer is unnecessary since God foreknows and foreordains all things. According to Origen, prayer includes supplication—not for material but for spiritual benefits. But supplication and other elements of oral prayer are not all that prayer means. One has to go beyond oral prayer to engage in silent prayer, which will feed one's life of contemplation and love.

A Christian indeed has to reflect on what his prayer means, if it is to be more than mere verbal recitation. Through our encounter and dialogue with the Buddhists we are often reminded what problems we Christians have, or ought to have, in our inner spiritual life. We might well learn anew the meaning and value of silent meditation. It is something that should not be monopolized by the Zen. As the Apostle Paul confesses: 'We do not know how to pray as we ought' (Romans viii:26). So a Christian ought to be always humble. He should not assume anything before God, but keep his mind ever open for the working of the power of the Spirit.

JOHN WREN-LEWIS

A Layman looks at Theological Education

The substance of a talk given at a FRONTIER luncheon on November 9, 1960.

I HAVE not conducted any exhaustive survey of theological colleges, or compared in detail the curricula of university theological departments. I am giving my impressions of theological education from the most typical layman's point of view, namely as one who sees its end-products in the work of ordinary parish clergy, in articles in church newspapers, in books and so on. From this point of view I want to see if I can diagnose where theological education today is lacking—for it seems generally agreed that *something* is wrong with it. Although there are shining exceptions, the clerical Establishment generally—including the nonconformist Establishment—seems cut off from the public at large: it neither leads the laity of the churches effectively as the instrument of God in the world, nor cuts much ice with public opinion outside the churches. Many suggestions have been made about ways of remedying this situation by improved theological education—more psychology or science in the curricula, or training periods in industry for clergy—but I do not believe any of these suggestions go deep enough.

The real root of the matter, I believe, is that the Christian churches, by and large, have fallen victim to that perennial disease of religion which Jesus denounced when He said: 'The Sabbath is made for man, not man for the Sabbath.' This was not merely a defiance of the local Lord's Day Observance Society: the Sabbath

was the crown of the whole Hebrew religious system, and Jesus was saying, in effect, that religion is made for man, not man for religion. Dogma, festivals, prayers, rituals, may be very important, but they are never supposed to be more than means to an end which can be stated in entirely 'secular' terms—that people may have life, and have it more abundantly, that men may know God, love Him and enjoy Him forever in ordinary activities outside specialized 'religion' altogether. The great temptation of organized religion, however, is to reverse the order of priority here, and to regard secular life as something to be judged by the extent to which it leads up to what happens in churches, and however much clergy or Christian theologians may deny taking this attitude, lay folk in general, both inside and outside the church, can see by their fruits that they *do* take it.

The interesting thing is that ours is the first age in human history when the mass of people would be at all surprised or 'put off' by this. The error of regarding man as made for religion was not, in most ages, merely an occupational disease of professional ecclesiastics, it was a disease of society as a whole. This was what Freud was talking about when he called religion 'the universal obsessional neurosis of humanity'. Most people have taken it for granted, in every civilization before our own, that their ordinary experience could never give them reality—reality always lay 'behind the veil', and religion was the means of putting oneself in touch with that reality. Jesus's declaration about the Sabbath, with its implication that ordinary people could meet and enjoy God in ordinary life, was not just asking for an ecclesiastical revolution within Jewry: it was asking for something like a cosmic revolution in the outlook of humanity as a whole—a revolution which the Jews themselves had been called to make originally, although they had allowed their own revolutionary slogans to become new weapons of the fallen world's Establishment. The Christian Church in its turn committed the same apostasy after its first few centuries, but the extraordinary thing about Christendom was that it remained heir to Jesus's

revolution in spite of most of His own professed followers; and the new age in which we live, the age of science and technology, has seen that revolution overtake the whole public consciousness in an entirely unprecedented manner. The so-called scientific revolution itself was, in its way, an aspect of this bursting-out of the Christian mustard-seed, for the great distinction between modern science and ancient natural philosophy is that modern science believes theory is made for experiment, not experiment for theory. Similarly the social upheavals associated with the modern period, which have revolved around the word 'democracy', have expressed a widespread feeling, utterly new on the plane of history as a whole, that social organization should be made for man, not man for social hierarchy.

I do not in the least underrate the danger of the new kind of public consciousness, with its irreverence and lack of respect for traditional authority, but I still say that when modern lay people refuse to take the products of present-day theological education seriously, it is because the atmosphere dominating that education is in an important sense *less Christian* than the atmosphere dominating secular life. Let me illustrate my point by taking three typical questions with which clergy find themselves plagued again and again by laity, namely:

(a) Why should I go to church if I don't get anything out of the services?

(b) Why should I confess my sins if I don't feel myself to be a miserable sinner?

(c) Surely we can believe that Jesus was a very good man, but we cannot seriously believe that He is God.

People who have been influenced primarily by the standard pattern of theological education today—and this is not clergy alone—tend to regard these questions as misunderstandings.

They reply to them that:

(a) The purpose of a religious service is not that you should get something out of it but that you should give something to it.

(b) If you don't feel you are a miserable sinner you jolly well ought to.

(c) If you read the gospels you cannot believe Jesus was an ordinary man—you must believe in His divinity.

The general reaction of lay people to these answers is to turn away and say: 'I don't understand what you mean'; these questions express a point of view which is radically alien from the ordinary outlook underlying theological education, but is in its essence more Christian. Question (a) does not merely express selfishness—it is based on the conviction that religious exercises *ought* to enrich ordinary life. Question (b) is not just an expression of spiritual pride—it is an expression of the conviction that unless you have some experience of sin, or of any other religious reality, the religious reality is *for you* meaningless. In question (c) we have the most important point of all. It is not merely an expression of a heretical belief—it is an expression of deep dissatisfaction with standard theological thinking about the nature of God, a rebellion against the idea that Jesus was a personal visitation of a Being from outside the world of ordinary experience altogether—a God behind the scenes, psychologically an absentee landlord. Prebendary Phillips, a theological thinker I greatly admire in many things, has written a little pamphlet explaining the Incarnation by saying 'In Jesus, God visited His world personally.' The ordinary man today, however, simply cannot believe in a God who is not in His world already, and here surely the ordinary man is right.

What can we do about this situation?

Obviously the first need is to recognize it for what it is, and to acknowledge publicly how much of the Church's history has been just plain wrong. This is something the theological Establishment is reluctant to do, even though very many individual bishops and clergy do have the right outlook themselves—but until public acknowledgment is made of the wrongness *in principle* of the 'man made for religion' outlook, the world in general will not believe any real repentance has taken place. The second step, I believe, is to revise radically our notion of what theology *is*. We have to stop believing it is a set of authoritative propositions that can be taught as such, and recognize that it is something much more like a voyage of discovery, in which everyone has to find for himself the meaning of the great historical declarations about God and Man. This does not mean merely that theological colleges should encourage more independent speculation. Theology, like science, cannot be learnt by thought alone: experiment is essential, and in the theological field the material of the experiment is human relationship in community. Just as the training laboratories of universities give young scientists the first feel of the discoveries they will make in their work in the world, so theological colleges should give their trainees the first experience of the voyages of re-discovery of Christian truth which will later be made in the Christian communities of ordinary life. Prayer, sacraments and everything else should be subordinate to that end.

THE MINISTRY OF THE SPIRIT

Selected writings of ROLAND ALLEN

Edited by David M. Paton with a biographical memoir by
Alexander McLeish

Roland Allen told his son that he expected his writings to come into their own 'about 1960'; and over the last few years Christians of many traditions have been turning to the work of this neglected prophet.

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PAUL D. FUETER

The Church and Politics in Kenya*

IF, in December 1959, we had been told that a year later in Kenya two African nationalist parties would be eagerly contending for public votes, and that in March 1961 a legislature would be installed with a majority of African elected members, most of us would have smiled unbelievably. The changes in this country have been so rapid that many have not yet adapted themselves to the new situation. I shall try to describe the churches' share in these developments, and the part taken by some Christian leaders.

In July 1959 it became clear that the Lancaster House Conference would be a very important landmark in the history of Kenya. On January 9, 1960, a letter and a document prepared by the Christian Council of Kenya were given to all the members of the Kenya Legislative Council who were going to London.

Part of the letter reads as follows:

As you leave this country to travel to the London Conference, we want to assure you that you go with our sincere prayers. We believe that this Conference is not a chance happening, but that God, Who is the Supreme Ruler of our destiny, has given you this unique opportunity to serve this country at this special time.

The document itself is divided into five sections: (1) *Nationhood* asks that a constitution for Kenya should afford a framework of agreed objectives within which there may evolve that degree of homogeneity and stability which is essential for the realization of full, responsible nationhood; (2) *The Dignity of Man*

states that man is created by God for fellowship with Himself and with other men. . . . An essential condition for the growth of human fellowship is . . . the acceptance of a belief in the dignity of man, of whatever colour, or culture, or state of civilization, and . . . the acceptance of basic human rights, including the right of each adult of sound mind to have a voice in choosing the government of the country; (3) *The Rule of God as the Basis of Human Fellowship* states that 'the Bible teaches that all power in Heaven and earth has been given to the risen and ascended Christ . . . that man is sinful and by his sinfulness resists the rule of God. No person or group of persons should be accorded potentially totalitarian power. A constitution for Kenya, therefore, should embody checks whereby the exercise of what is recognized as basic human rights does not itself nullify those rights; (4) *The State, the Government and the Administration of Justice* states that a constitution for Kenya should recognize the distinction between the permanent order of the State and the transitory nature of a government. It insists that provision should be made for independence, permanence and the exercise of moral integrity to be assured for the judiciary; (5) *The Stewardship of God's Gifts as the Basis of Economic Life* states that the natural resources of the world 'are a gift

* This was the picture as it appeared to the writer in December 1960. Things move fast, and we realize that by the time it appears in print the scene may have changed.—Ed.

of God to man, who is responsible to Him for them'.

A constitution for Kenya should include recognition of individual rights of ownership of land, without distinction of race or cultural background, and recognition that all natural resources are to be developed for the common good.

We have reason to believe that the delegates to the Conference studied this document with some care, and that it has been of no little import in assuring unanimity and agreement in their meetings.

Sunday after Sunday whilst the delegates were coming together in London, the churches in Kenya were praying:

Almighty God, Thou has given us the order of the state so that we may live together in friendship and peace. We ask Thee to guide the thoughts and words of Thy servants gathered together in London to discuss the future constitution of this country. Thou knowest how easy it is for us sinful men to ground our hopes on frail human aspirations rather than on Thy promises. Grant us to see Thy merciful hand in the events of history which we are witnessing, and enable us to face the future in the assurance that Thou alone art our Saviour, our Ruler and our King.

We believe that, more than anything else, it was the faithful prayers of the churches in Kenya that brought about the Lancaster House atmosphere.

The delegates returned to Kenya, having achieved unity between themselves, but very much aware that it was precarious. Kenya, in March 1960, was not a happy country. Many Europeans could not accept the drastic changes proposed by Mr Macleod, and many Africans felt that the promises given by the political leaders had not been fulfilled. The church leaders met again, and wrote the following letter which was published in the press and given wide publicity:

We believe that the deliberations of the Conference have indeed been guided by Almighty God to conclu-

sions which are consistent with the teaching of Holy Scripture on the dignity of man, the ordering of human government and the relationship of the state and judiciary.

Where agreement has been reached, closer definition is now required. Certain important issues, including the stewardship of material resources, have been left unresolved. At all points there is need for the exercise of balanced judgment.

We therefore call upon the members of our several Churches to make sustained prayer for those responsible for continuing the work of the Conference and giving closer definition to its recommendations, that the claims of God in the affairs of Kenya may continue to be heeded.

We call upon our members also, in Christian duty, to strive to understand the aspirations and anxieties of groups other than our own, and, relying upon divine power, to endeavour by all means to promote fuller understanding and confidence among them.

After the Lancaster House Conference it became clear that two African political parties would be formed: one which would link together the Kikuyu and the Luo people, and another which would bring together all the other tribes. By the end of July the two parties had acquired names: the Kikuyu-Luo party is called the Kenya African National Union—KANU for short—and the other is called the Kenya African Democratic Union, or KADU.

In the meantime, the Congo crisis had rocked the peace of the country. Europeans got frightened and said this was what they had always feared would happen: 'We must see that it doesn't happen in Kenya' was their cry. African political leaders often put the whole blame on the Belgian Government, and said, 'If you just leave us without a real hand-over, this is what will happen. You have to keep your responsibility in the full sense of the term.'

Most thoughtful leaders felt very concerned at the tribal division between the two parties, and the churches asked the

Archbishop of the Province of East Africa, the Moderator of the Presbyterian Church and the writer of this article to send a pastoral letter to all Christians telling them how to prepare for the new situation.

At a meeting in June we tried to obey this injunction, and suggested the publication of the booklet *Kenya Present and Future*. This consists of two main chapters: 'The State of Nationhood in Kenya' and 'Building for the Future'. We felt that the great danger for people in this country is to look away from things as they are, and try to live in a dreamland. There can be a retreat into the 'false security of tribalism'.

We all tend to be afraid of the unknown, and this is why Europeans want to stick together: they are not sure that Africans really do think in a similar way to themselves, and that their future is as secure in their hands as in the hands of their own politicians. Asians and Africans react in the same way. Many do not believe that a leader from another tribe will look after them as well as a man of their own tribe. There can, again, be a retreat to the idea that one can wipe out past history and start afresh. Any endeavour, for instance, to say that Europeans must leave the country, can only result in chaos, as in the Congo. Or there can be a retreat to 'folk-myths': the idea, for instance, that the white man is superior to the African, or that the golden age of African civilization was before the Europeans came.

Under the title 'Criteria for Nationhood', the booklet stresses the points made in the document for the Lancaster House Conference: the Rule of God, the Dignity of Man, the Administration of Justice and the Stewardship of Natural Resources. It also stresses that *a stable society must be built upon a stable economy*. The process of rapid social change in which we are all caught up has sprung from a breakdown of traditional patterns of economy. An increasing number of men and women want to leave an exchange economy which does not satisfy them. The cash economy in which they want to participate has still too little room for them.

We believe that more determined efforts must be made to increase the possibilities of earning money. Land settlement schemes, secondary industries and sound wage policies must be developed.

Finally, the booklet says *our educational system must become a real preparation for life in a Kenya nation*. The churches' concern for education stems from the certainty that Christian principles can best be imparted to a nation, and its unity built up, through the schools, but these principles are at present flouted. Our schools follow three different traditions, have three different curricula, are based on three different concepts of education. The writers ask, how can the men and women who are destined to live in Kenya in the future become one nation, unless this is remedied?

Will Kenya be another Congo?

There are many reasons for optimism. There are some for pessimism.

Over the whole political scene, a cloud casts an ominous shadow. Jomo Kenyatta is still a restricted person, and he has consistently refrained from speaking. What will happen when he is released? His personality and his intellectual gifts are bound to have a tremendous effect on Kenya.

Another reason for pessimism can be found in the lack of unity of the people in Kenya. The racial cleavage is being overcome, but tribal tensions run higher. The fact that KADU and KANU are divided along tribal lines is worrying. Is the clash some weeks ago between Masai and Kikuyu (when a Kikuyu was speared to death) a foretaste of things to come?

In spite of the lack of unity among Kenya's people, her future seems far more promising than the rumour-mongers want us to believe. Kenya has some outstanding leaders, who have well benefited from the last years of responsibility. Dr Kiano, Mr Ngala and others, who have joined the Government, are proving to all that African politicians can be as good as, if not better than, expatriate civil servants. Mr Gichuru, Mr Mboya,

Mr Muliro and others give a lead which more and more Europeans and Asians are ready to follow. Kenya is not as poor in able men as other African countries, and this must be a reason for hope.

Kenya has the example of Tanganyika to the south and of the Congo to the west. There is no doubt that all our leaders have a great respect for Mr Nyerere and are ready to follow his example. They are also ashamed of what happened in Leopoldville, and will do their utmost to avoid such a situation occurring here.

A remarkable change in attitude has come over many Europeans in Kenya. It is true that some are leaving this country for Australia, Canada and South Africa. But an increasing number are ready to 'see it through'. More and more so-called European schools are opening their doors to African and Asian pupils. Fewer 'bad letters' to the Editor are found in the *East African Standard*. The outflow of capital is not as great as it was some weeks ago, and one even hears

talk of 'a boom after the elections in February'.

But the greatest single reason for optimism is that the churches are beginning to awaken to their responsibility. In September, three African church leaders called an informal meeting of African pastors of all denominations. This group asked the question: 'What is the relation between the churches and politics in Kenya today?' And the decisions made by the meeting show the evangelical attitude of detachment and involvement at its best.

I believe that we can be optimists because our Lord Jesus Christ is the Ruler of history, and His Church has been firmly planted in Kenya. There are hundreds who have passed through the desert of persecution and who have been despised because they were Christians. They have stood firm in the time of trial. Their Saviour will hear their prayer when they say: 'Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O God.'

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BOOK REVIEWS

From Gore to Ramsey

From Gore to Temple. A. M. Ramsey. (Longmans, 18s. 6d.)

The Archbishop of York's survey of Anglican theology between 1889 and 1939 will appeal immediately to thoughtful clergy and theological students, but some laymen would also find it a guide to a whole library of worthwhile books.

FRONTIER readers would find it of special interest, because the Archbishop tells his story as one who believes 'it necessary to avoid imbibing uncritically the assumptions of contemporary ecumenism, and to meet them with something deeper, if less immediately popular, drawn from our appeal to Scripture and antiquity'. Readers may be uncertain as to the content of the charge implied against those thousands of theologians, ecclesiastics and laymen whose very diverse prayers and thoughts are at present shaping the infant ecumenical movement. But certainly ecumenism itself is about Scripture and about wholeness (for a modern Church, a better word than antiquity?), and it must be a good exercise for ecumeniacs to see theology done, as it is in this book, by applying Scripture and wholeness to debates which are dated, rather than to our contemporary preoccupations. And, frankly, the reader *will* find many things dated: both the theology of progress and the theology of despair, both philosophical idealism and the neo-orthodoxy which countered it, both modernism and the answering dogma of 'coherence' which included the Virgin Birth or the Anglican version of episcopacy along with more central subjects in 'the Faith' which the Church of England taught. We have, please God, got beyond those debates; yet this very fact of datedness makes the Archbishop's comprehensive charity about his predecessors all the more impressive.

One closes this book with a feeling that the historian writing about 1939-89 may say that Dr Ramsey himself is a theologian in the great tradition of Gore

and Temple. He is sensitive to many points of view, concerned with many religious problems, a great teacher who presents Scripture and wholeness both in simplicity and in depth, thus appealing to the ordinary Christian as well as to his fellow-scholars. Since one has this feeling of deep respect for the Archbishop quite apart from his office, one must long for a great deal more of positive teaching—something to match the output of Gore or Temple. The theologians mentioned in this book notably adorned their Church. It was not their fault that the half-century saw a massive decline in their Church's influence on the English people. This, however, is the harsh situation to which the Archbishop himself speaks now, and the theologian who would match this hour must have in him something of the personal authority of a Barth or a Bultmann (with more clarity and conciseness!) Anyone who cares about Christianity in England must hope that our age of administration and assemblies will be cheated of a victim, and that through the Archbishop the voice of prophecy will be heard in ever-increasing urgency, relevance and effectiveness.¹

DAVID L. EDWARDS

Half the World Starves

The Attack on World Poverty. Andrew Shonfield. (Chatto & Windus, 21s., 226 pp.)

The trouble about our guilty consciences each day as we enjoy the fruits of the affluent society, while knowing that half the world starves for another twenty-four hours, is in part at least that we do not know how or where to begin the great task of assistance. Now at last a trained economist with the ready pen of a journalist has conducted a study in various parts of the world on behalf of the Ford Foundation, and has produced a book which is astonishingly easy to read. For the first time the reviewer has understood what is in fact being accomplished by

¹ This review was written before the news of Dr Ramsey's translation to Canterbury.

bodies like the World Bank, how the UN Agencies work or fight each other, where the 'inflated reputation' of the Colombo Plan has come from, and in the process he has got the most vivid pictures of men and committees operating behind these portentous titles.

Shonfield is primarily concerned with the question of how to get the economies of new and poor nations quickly to the point where they begin to grow of themselves, and out of the vicious circle of fatalism, apathy and perennial dependence on outside help. He acknowledges that human charity requires a parallel programme of keeping people alive in economies which are not yet in a position to blossom, but this lies outside his immediate concern. One of the exciting prospects opened up by this book is that, in at least three particular cases, India, Brazil and Mexico, conditions exist for a fairly rapid escape into economic independence if available outside aid is wisely channelled in the next ten years. But this would simply clear the decks for the long haul required in many other countries.

Shonfield makes no bones about criticizing some of the Western-born shibboleths which at present bedevil policies of economic assistance, nor about calling in question the slogan of 'Fair shares for all' where a concentration of resources at certain key points could produce dramatic results. But he believes it will be necessary to secure much stronger and more independent leadership in the devising of international economic assistance programmes, which in turn will require a new look at the structure of the UN itself. The impression which the book leaves is one of exciting possibilities ahead, obstructed as much by muddled administration and old-fashioned economic prejudices as by any lack of generosity.

A. R. BOOTH

Six Religions

A Dialogue of Religions. Ninian Smart. (SCM Press, 18s.)

This is a most valuable book, and the

dialogue form is the right one for the author's purpose. Strictly it is a 'hexalogue' between a Christian, a Jew, a Muslim, a Hindu, a (Theravadin) Buddhist from Ceylon and a (Mahayana) Buddhist from Japan. Though the writer is a Christian, the book is not written from the Christian point of view. At least, it will not seem so to anyone who has been brought up in the Christian tradition. If a reader brought up in a different religious tradition were to find in this book any Christian *parti pris*, I believe he would agree that at any rate this was not the author's intention.

His intention is to confront spokesmen of six religions with each other, and to lead them to bring out, in discussion, the main points of likeness and difference between their respective systems. The discussion ends serenely, without victory or defeat. Its purpose is not polemical. Mr Smart's aim is to help a reader, whatever his religion, to inform himself about other religions by comparing them with his own religion and with each other. This meets one of the great needs of the times. The several branches of the human race have suddenly been brought into close and dangerous contact with each other, without having had time to become acquainted, except on the superficial plane of political and economic dealings. This is only the surface of life, and we cannot deal adequately with one another, even about things that are on the surface, unless we can also become familiar with each other at a deeper level. This takes time, and not much time is going to be granted to us for gaining this deeper knowledge of each other which is the key to mutual understanding, esteem, confidence and affection.

The six religions represented in this book are well chosen. The author himself notes several other candidates with good claims to admission to the circle. But he is surely right in holding that the proceedings would have become too complicated if the circle had been widened. The six, between them, bring out the main issues with which all religions are concerned. The discussion is clarified by being broken up into eight sessions. These are concerned respectively with Poly-

theism and Monotheism, Rebirth and Salvation, Nirvana and Mysticism, the Worship of God, Buddhism and the Trinity, Incarnation and History, Evil and Good, and a recapitulation of the main points in the whole debate. It is extremely well done.

A. J. TOYNBEE

Missionary History

Vision and Achievement, 1796-1956: A History of the Foreign Missions of the Churches united in the Church of Scotland. Elizabeth G. K. Hewart. (Thos. Nelson and Sons, 25s.)

Here is another denominational mission history. It is excellent of its kind—but raises the question whether the kind itself has any excellence.

This story of 160 years of missionary work in several different countries is well written, and has a disarming air of matter-of-fact competence. A wealth of material is presented with light and shade, there are anecdotes as well as annals, and the tone of the missionary propagandist is avoided. In a brief epilogue, a comprehensive statistical summary is presented. Members of the Church of Scotland will do well to inform themselves of these achievements.

But is there *fresh* vision for the future? Could a denominational history provide this? The reviewer admits that, as a Baptist, he was delighted to come upon the fact that the Manchurian Synod of the Church of Christ in China, recognizing that infant baptism often meant little or nothing, 'instituted an alternative rite of Dedication of Infants', baptism being 'left to be celebrated later, upon personal confession of faith not earlier than attainment of the age of fifteen'. There is always the chance plum, when denominations are transplanted! Yet even so, he cannot see why anyone should read the denominational missionary history of *another* denomination, unless as secondary source material for a broader treatment.

What kind of missionary history is of general usefulness? That in which issues of missionary policy are frankly stated

and thoroughly discussed. And that in which the whole story of the Church in any one locality or country is unfolded in terms of a dynamic unity, no matter how many different missions have been at work. A denominational approach usually inhibits self-criticism, nor as a general rule can it properly deal with the really worthwhile questions. What has the Church to learn from Mau Mau? Are churches of one race in Jamaica justifiable? Is there any real Christian influence in Colleges in and near Calcutta, none of which has an adequate number of Christian faculty members or an adequate proportion of Christian students; why can't such Colleges pool their resources and combine? Seeing that in 1829 it had been unanimously decided by the South African Synod that Communion should be administered to both black and white together, this being 'an unshakable rule founded on the infallible Word of God', how was it that concessions were later made, 'on account of the weakness of some', permitting certain white people to have Communion by themselves? Where, to what extent, and why has Christianity been losing ground to Islam (which is not even mentioned in the index)? Such questions are not raised, let alone answered, in a book like this.

VICTOR E. W. HAYWARD

Light on Teilhard

Le Milieu Divin. P. Teilhard de Chardin. (Collins, 18s.)

Don't be put off by the title: this is an English translation—but the translator(s) could not find an English word for 'milieu'. And there isn't one. Although this is an early work of Père Teilhard's (composed 1926-7) it assumes as its background the scientific cosmological and biological interpretations of his later work. It is written, really, for Christians, and what it is saying is: Are we Christians thankful enough for what the scientists tell us about the unity of the Universe, about the particular structure of the world, about the strange and improbable but infinitely sanctifiable process of evo-

lutionary development? Do we always realize that our God is the God of all *that*—all these peculiar forms, these puzzling mathematical formulae, these beautiful hypotheses and elegant proofs that arise like symphonic music from our laboratories? Can we in our prayers, in our sacraments and our thanksgivings make the connection between the saving grace of our Lord Jesus Christ and the patient, infinitely detailed providence of God? When we examine our consciences and confess our sins, do we include our accountability for failure to live properly in this world of His? Perhaps it would sound a bit odd if a Christian confessed: 'I have forgotten my morning prayers three times, I have lost my temper with my children often, I have spoken slander about my neighbour several times, and I have failed to co-operate with the evolutionary process.' But, in fact, P. Teilhard is saying that in some sense this is precisely what Christians should confess.

One of P. Teilhard's most enthusiastic commentators has said of him that 'his work can be defined, from a theological point of view, as an effort to illuminate the *natural* conditions and preparations for the supernatural completion' (Tresmontant). And in a later work (*Super-Humanity*, 1943) Teilhard himself says:

'The Universe can't have two heads—it can't be "bi-cephalic". However supernatural may be the final synthesizing operation which Christian Dogma claims for the Word Incarnate, this latter can not work in divergence from the natural convergence of the Word. . . . A universal "Christly" centre, fixed by theology, and a universal Cosmic centre, postulated by the evolution of man ("anthropogenesis"): these two foci in the last resort must necessarily coincide, or at least overlap, in the historic *milieu* in which we find ourselves. Christ would not be the sole Mover, the sole Issue of the Universe, if the Universe could in any way assemble itself together, even at a lower level, apart from Him. Further, Christ would, it seems, be physically incapable of supernaturally centering the Universe upon Himself if this latter had not offered to the

Incarnation a privileged point at which all the cosmic fibres, by their natural structure, tend to meet together. So it is in fact towards Christ that our eyes turn when, no matter how approximately, we look forwards towards a higher pole of humanization and personalization.'

And so he points out that just as a Woman (the Blessed Virgin) had to be prepared for this supernatural visitation, so too the world had to be prepared physically for that coming.

It might seem, as M. Tresmontant says, difficult to reconcile the picture of the 'cosmic Christ' of St Paul and the Fathers (especially St Irenaeus) with the Christ of the Gospels, Jesus of Nazareth, born of a woman, crucified under Pontius Pilate. But in fact the two concepts have always been held together in the Church: and indeed they are necessary to each other. An incarnate Christ who was not cosmic in His redemptive range would be less than the Second Person of the Trinity; but a Cosmic Christ who was not fully incarnate would never reach the earth, so to speak, and so could not even be properly cosmic. 'By virtue of the characteristic which might at first sight seem to particularize Him too much, *an historically incarnate God* is on the contrary the only one Who could satisfy not only the inflexible rules of a Universe where nothing is produced or appears except *by way of birth* (genesis), but also the irrepressible aspirations of our minds' (*Le Coeur de la Matière*, 1950). As Tresmontant comments, on this quotation, 'Teilhard is as far as possible from all docetism.'

Problems remain, both devotional and doctrinal. To see P. Teilhard wrestling in this book with the facts of Sin, Death, and Hell, is to be aware how difficult it is to button the waistcoat of a cosmic, evolutionary interpretation of the world over the trousers of a revealed theology. When P. Teilhard presses the metaphor of the 'body', in reference to the Church, he seems to be importing into an innocent metaphor of St Paul's all sorts of conclusions about organisms which St Paul could never have suspected. When he stresses the continuity of the Eucharist

with the offering of all creation to God he seems to neglect the particularity of the sacrament and the necessary discriminations within the material world. Sin disrupting, Grace irrupting—they do not always seem to be arrangeable in his pattern. Or better: it is the trying to arrange in a pattern at all that seems questionable, for is lightning lightning when we domesticate it, is Christ still the tiger when we tame Him? Teilhard the circus trainer—won't he get turned on and savaged one day?

Yet it is a valuable and necessary challenge to our pietism—dare we throw stones at Teilhard till we have a devotion and a theological grasp which can match the width of his? 'Without deviating towards any kind of naturalism or pelagianism, the faithful discovers that he, as much as *and more* than the unbeliever, can and must be passionately involved in a progress of the earth, such as is required for the consummation of the Reign of God. *Homo sum. Plus et ego.*' (Note sur la notion de perfection chrétienne, 1942.) Here, in *The Divine Milieu*, we find an atmosphere in which we can breathe and learn to be truly human.

MARTIN JARRETT-KERR, CR

Christian 'Greats'?

The Historic Reality of Christian Culture. Christopher Dawson. (Routledge & Kegan Paul, 12s. 6d.)

I hope that some quotations will make readers want to buy this remarkable little book. 'Christian culture involves a ceaseless effort to widen the frontiers of the Kingdom of God—not only horizontally by increasing the number of Christians but vertically by penetrating deeper into human life and bringing every human activity into closer relations with its spiritual centre.'

Regarding Christian culture in this large sense, Professor Dawson sees very great dangers and still greater opportunities in the present situation. 'The Nazis and the Communists are not the only totalitarians, they are only parties which have attempted to exploit the totalitarian elements in modern civiliza-

tion in a simplified and drastic way.' 'Hence we can hardly doubt that when ultimately a conflict takes place between the new state and the Christian church, it will be far more severe in character than anything that has been known before.' Now as in the early days of Christianity 'a mystery of iniquity' is at work. Yet, 'the changes of the last forty years have the effect of weakening the barrier between religion and social life which was so strong a century ago', and therefore 'the outlook for Christian culture is brighter than it has been for a considerable time—perhaps even two hundred and fifty years'.

'There is a spiritual vacuum and Christianity seems the only spiritual form that can fill it.' But 'for centuries now there has been a divorce between Christianity and Western culture which has led to . . . secularization. . . . This has not destroyed our religion but it has left it in a position of weakness and social isolation.' 'Christian culture was essentially a sacramental culture which embodied religious truth in palpable forms; art and architecture; music and poetry and drama, philosophy and history. . . . Today all these channels have been closed by unbelief or choked by ignorance, so that Christianity has been deprived of its means of outward expression and communication.'

Professor Dawson's remedy is interesting. 'The only part of Leviathan that is vulnerable is its brain, which is small in comparison with its vast and armoured bulk. If we could develop Christian higher education to a point at which it meets the attention of the average educated man in every field of thought and life, the situation would be radically changed.' Professor Dawson thinks that the universities should do more for Christian studies. Under existing conditions one can study parts of Christian history or culture but not the whole. This obscures the organic unity of Christian civilization. Professor Dawson would like to see the establishment of a degree course that would do for Christian studies what 'Greats' does for classical studies at Oxford.

This is an idea of genius. Such a course

might begin in connection with some of the experiments in theological education now being considered at some of the 'new' universities.

J.W.L.

The Church and the Arts

The Church and The Arts. A series of eight essays, edited by Frank Glendenning. (SCM Press, 6s.)

I dipped into this strange paperback like a contented bird sipping water; that is, until I suddenly recalled that it is intended to be a sort of Churchgoer's *Vade Mecum* of the arts. Yes, it is an attempt to stimulate incumbents, and others in authority, to be more choosy in their monuments, furnishings, and music, and stimulate artists to be less worldly in their creation. It is not unfair to describe it as such. In fact it becomes increasingly clear that the editor's serious intention is to provide a modern apologetic for St John Damascene's eighth-century crack that the Church's appeal to the senses is the sanctification of the senses. Which is very curious. To use such an argument—to insist that art has a right place in the Church—is to imply that the two *can* be separated; and this, surely, is a type of (unclassified) heresy?—as unsound as the fat-headed exhortation: 'Take your Religion out into your Life'. Religion is life; or should be. Art is but an expression of the best of creation; or should be. All is Almighty God. So perhaps these eight essays were unnecessary.

But, accepting them as supposedly six-shillings'-worth of something, it is just to ask: are the essays valuable?—more important, are they reliable? Well now; one doesn't expect each essayist to be either a Berenson-cum-Kenneth Clark, or a Leavis-cum-Lucas, but one does expect him to say something sound, original, and interesting. Only John Joubert's thirteen pages on Music and the Church is as informative as it is well-written. The rest are frothy, unoriginal, and uneven things; and the essay entitled 'Poetry and the Christian' is so ordinary and *Sixth-formish* that it is positively un-nerving.

I doubt if this slight volume will encourage the genuine artist to think more of the Church as a patron. I doubt, too, if it will encourage the Church to act as a patron. But I may be mistaking the public for which it is intended. Can it be that Mr Glendenning and his associates are aiming at members of Parochial Church Councils whose last contact with verse was *Vitai Lampada*, and whose last contact with music was the local operatic society's production of *The Maid of the Mountains*?

MARK OLIVER

Kingdom Ethics

Ethics and the Gospel. T. W. Manson. (SCM Press, 12s. 6d.)

This is a nugget of a book. It contains the distilled thought of a great biblical scholar on the moral doctrine of the New Testament and the Early Church. Its substance formed the material of two sets of public lectures, and only parts of these were prepared for publication before the author's death in 1958. The volume has been skilfully compiled from Dr Manson's notes by Canon Ronald Preston, his colleague at Manchester University.

Dr Manson gives us a living picture of the setting in which Christ delivered his moral teaching to the disciples and in which the primitive Church, seeing itself as the New Israel, embodied on a new plane what the Old Israel had stood for. In both cases the ethics are the bond of a community, in which a personal relation of each member to God leads not to individual self-realization, but to mutual support and encouragement. The book begins, with careful studies of the Old Testament background. We are shown its threefold basis in the Law, in Worship and in 'the imparting of kindnesses' (which becomes the *koinonia* of the New Testament). An examination of the Hebrew terms for the right attitudes in good actions corrects the widespread error that Old Testament ethics ignored inner motives. The author also insists throughout that the doing of good actions, and not merely the right inten-

tion, is the subject of biblical ethics.

Behind the ethical teaching lies the reality of the Kingdom of God, with the Lord as Israel's King, giving His covenant and His promises. The prophets are not moral idealists, but messengers of God to Israel's rulers. The whole is pervaded by the overriding consciousness of the Will of God. So biblical monotheism is not the result of a rational search for the ultimate source of things, but the practical consequence of eliminating all conflicting claims on loyalty and devotion.

What difference, then, did Jesus make? The Sermon on the Mount takes the foundations of Judaism and re-states them as fundamentals of the New Israel living under the New Covenant. The following of Christ is not imitation, but sharing in His achievement: this finds its supreme expression in the Johannine 'love one another as I have loved you'. This messianic command is also an offer of which the fulfilment is the sharing of the messianic banquet. Here the Christian ethic gives a new dimension to the Deuteronomic injunction to love God and the neighbour.

The Church, like the Hebrew people, can count upon its King for reliable direction and for power to carry it out. Dr Manson's most valuable contribution is to be found in his account of the apostolic Church. 'It is the people of God, functioning as a people in the full exercise of all their communal activities and not just in their organized religious observances in some sacred edifice.' He thinks the Church was an organized community on the same lines as those of the Essenes, having a ministry combining superintendence, authority and service. It must have looked like a revolutionary political community. Gamaliel would not have said 'Let it alone' if he had thought of it as a religious sect with wrong theology or bad ethics.

And then, in conclusion, Dr Manson finds evidence of Gospel ethics at work in the transition from belief in the speedy second coming to a Church settling down to ensoul the world. The needs of this Church were then projected backwards, as it were, and have coloured the records

we have in Matthew and Luke, so that parables originally rebuking opponents or addressed to outsiders are now adapted by these evangelists in order to give guidance to the Church itself—such as, to agree with one's adversary quickly, to emulate the astuteness of the dishonest steward, to be merciful to the failing church member as well as to the one sheep lost outside the fold. And the parable of the ten virgins is a warning to outsiders by Jesus that a crisis is at hand, but as applied to the life of the Church it is an exhortation to be prepared and equipped. Is all this a deflection of the ethics of Jesus? Of course not, unless you disbelieve in Pentecost. But it might stimulate a more subtle interpretation than is usual of the way the Holy Spirit works.

My summary of the contents gives little idea of the penetrating and concrete treatment of the theme which one expects from Professor Manson's pen. It is a great loss indeed that his death prevented these lectures from being expanded into the larger work he intended to write. I would have liked to see, for example, what he would have made of the later adaptation when the ethics of a Church had to become guidance for public morals.

V. A. DEMANT

Tshekedi Khama

Tshekedi Khama. Mary Benson. (Faber & Faber, 30s., 319 pp.)

Tshekedi Khama's untimely death deprived Africa of a leader who could have exerted a most constructive influence far outside his native Bechuanaland. This account of his life, by one uniquely qualified to write it, deals in detail not only with much publicized events such as his clash with 'Evans of the Broke' and the complex matter of Seretse's marriage, but with the imaginative planning for his people's advancement which was Tshekedi's main life work. It is the story of a strong man, sincere, never subservient, sometimes mistaken, but always responsive to a reasonable approach.

In July 1951 Tshekedi spoke at Edin-

burgh House on 'The Missionary's Part in the Uplifting of Backward Peoples'. It is not uncommon for African speakers on this subject to deal almost exclusively with the missionary contribution in the fields of education and health. Tshekedi did not neglect these, but he laid his main emphasis elsewhere. He spoke first of the transforming power of Christianity, 'not as a means to human culture, but as a central and inspiring principle of the whole life of a people, the safest guidance to all our problems in life'. Then he went on to speak of the part the missionary should play in the people's political life. 'He should identify himself with the people. By this I am not suggesting that he should agree to everything which the people say. He should keep his own point of view.'

He quoted with warm approval from John Smith Moffat, who in the closing years of the nineteenth century had to perform the difficult task of being both a missionary and a Commissioner for Her Majesty's Government. In 1893 Moffat wrote: 'I cannot sit still and see such determined ignoring of the rights of chiefs and people. . . . Much native territory has been taken over by men whose claims to the land might be likened to that of a person who, after assisting to extinguish a fire which he himself has kindled, should demand the property as his reward.' A letter to Cecil Rhodes at this time was couched in terms unusual as from an official to his superior officer. 'I feel bound to tell you that I look on the whole plan as detestable, whether viewed in the light of policy or morality. . . . I am thankful that my orders do not require me to take part personally in this transaction; it is bad enough to have to be cognizant of it, and I should fail in my duty if I did not tell you what I think of it.'

During question time at the end of his address Tshekedi was asked what he himself expected from a missionary. He replied, with remarkable moderation, 'That he should be tactful and not indifferent.' He gave an admirable example of tact himself when asked a somewhat pointed question about his nephew, Seretse. 'You have asked me a very delicate question;

you will understand if I give you a very evasive reply.'

The White Papers on the proposals for Central Africa Federation had just been published, and Tshekedi referred to them in guarded terms. He saw potential value in the scheme, but pointed out that Africans felt that their interests were being placed in the hands of a minority of another and more powerful race. 'This is not the purpose of the proposals, but it will certainly be the consequence. The missionary here can assist as an independent body by making a determined effort to find out the views and wishes of the African people in these territories and bringing these to the notice of the British Parliament and people, when I am confident a suitable form of federation would be found.' Later, as Miss Benson records, this confidence waned.

Early in 1958 Tshekedi came to Edinburgh House again, this time on his own initiative and without notice. When he said good-bye it was in these strange words: 'If they ever tell you that I have left the Church, please do not believe them.' No one ever did tell me; I have no idea what lay behind that unexplained plea. It is clear from Mary Benson's moving account of his last illness that he could say at the end: 'I have fought a good fight, I have finished my course, I have kept the faith.'

L. B. GREAVES

Russia's Secret

Russians as People. Wright W. Miller. (J. M. Dent, 25s.)

Married to a Russian expert I am immune to the flow of books, magazines, pamphlets, tracts and letters on his subject which daily cascade through the letter box. But *Russians as People* I idly opened. 'Is this accurate?' I asked the expert. 'Yes, first class. One of the best I've read. Of course . . .' The qualification fell on deaf ears. I was deep in an exciting account, written with great beauty, of the Russian winter. Was it possible to be so cold? Small wonder that Russian clothes were functional when for seven months of the year they were reduced to an armour against the enemy.

The book is a social study. The theme the Russian character. How little the character has changed, and how much that one attributes to Communism, 'the dull expressions of the shuffling crowds', 'the special destiny for Russians', 'the simple mass ways of living', 'the lack' of 'the spirit of emulation', has deep roots in the past. That is Mr Miller's contention and very convincing he is. What a wealth of examples he gives us of their 'manners, morals and taste'.

There is a gap in this book; religion is barely touched upon. What was the attitude of the many Soviet citizens Mr Miller knew so well? Were they shy about religion, as he tells us they are shy about sex? Were the new intellectuals indifferent to God as we in the 'twenties? Has their old identification of the Church with Russia been replaced by the identification of the State with Russia? One longs to hear. Can one live with such human human beings without discussing sex and religion?

There is much that is unattractive to us. How could Mr Miller so easily stomach the lack of style, the absence of logic, the provincialism in art and music he so accurately reports?

Russia has a strange secret. Almost everyone who has lived long within her walls makes impassioned excuses for all that she is.

JACYNTH ELLERTON

Communism and Christianity

Christianity and Communism Today. John C. Bennett. (SCM Press, 6s., 186 pp.) John Bennett has been Reinhold Niebuhr's colleague, and is now his successor, at Union Theological Seminary, New York. This book appeared originally in 1948 without the 'Today' in the title, and has been the best brief treatment of its theme available. In this revised edition there is a new short introduction 'Changes since 1948', a new chapter on the significance of developments in Russia since the death of Stalin, and two new chapters on the problem of Communism in International Relations and the moral and

religious issues to which the policy of co-existence gives rise. The rest of the book remains as before, with here and there a footnote commenting on anything of note since 1948. It will be seen that those who have the 1948 edition will need the new one. The same qualities of fairness, acuteness of judgment and clearness of writing remain, and it is still the best book on its subject.

John Bennett does not go in great detail into Marxist theory and practice but (apart from providing the essential background information) concentrates on uncovering the key points of the Christian criticism of Communism, and also on making clear the question mark Communism puts against much Christian practice in the past and present. It is therefore incidentally a good account of Christian doctrine, and doctrine explained in the context of live twentieth-century issues where its importance for life becomes clear. It is hard to see how the job could be done better, and I'm sorry the book is not in a 2s. 6d. or 3s. 6d. paperback series where it might have a really large sale.

The book references are entirely to American editions, which may not matter much in most cases, but can be misleading. Bennett's own important book *Christian Ethics and Social Policy* (Scribners, New York) was published in this country by the Lutterworth Press as *Christian Social Action*; and Professor Butterfield's *Global Revolution* (Harper) is presumably in England *International Conflicts in the Twentieth Century* (Routledge).

There is no index.

RONALD PRESTON

Onward Christian Sociologists!

An Introduction to Religious Sociology. F. Boulard. Translation and Introduction to English Edition by M. J. Jackson. (Darton, Longman and Todd, 21s.) The publication of a translation of Canon Boulard's *Premiers itinéraires en sociologie religieuse* provides an occasion for drawing attention once again to the rela-

tive disinclination of the British reformed Churches to benefit from modern techniques of social study. This is particularly the case by comparison with the Roman Catholic Churches on the continent.

Pope Pius XII took note of this sociological interest when welcoming the new French Cardinals in 1953. '*... on cherche a voir clair pour agir efficacement.*' Christian action, and particularly missionary enterprise as envisaged by the Gallican Church, requires an initial clarification of awareness if it is to be efficacious. It is in this field that the trained student of society can work fruitfully with clerical colleagues, or in which, as in France and generally in Catholic circles, priests can be specifically seconded to undergo themselves the necessary academic apprenticeship.

That these developments are scarcely discernible on this side of the channel is a question of some interest and considerable importance for the future. Obvious explanations of the divergence are not far to seek. There is only one large-scale, effective Christian community in France; and any plans to counteract what Canon Boulard calls 'dechristianization' can be centralized and concentrated. Furthermore, the disciplinary organization of the Roman Church lends itself, perhaps too easily and simply, to empirical study in terms of objectively verifiable attendance at Mass, and particularly 'at the principal Easter celebration. Similar customs in Britain have nothing like the same obligatory standing, which will at least, one hopes, serve to prevent sociological study here from being too closely dominated by a system of counting and correlation. We must never forget the close parallel which was discovered in North Africa between the incidence of the rainfall and the spread of the Donatist heresy.

For these reasons, a translation of Canon Boulard's survey of the work done in France has no very immediate relevance for English readers, who will

either already know the work or will not learn very much from it which is applicable to their own conditions. The translator, Mr Jackson, is plainly not unaware of these points; and the admirable short introduction, which he contributes, provides the skeleton of a much fuller study of the many fascinating, but at the moment obscure, problems on the frontier between theology and sociology. This introduction itself could with profit have been very much fuller.

As it is, it is something of a misnomer to call Canon Boulard's survey *An Introduction to Religious Sociology*, even with the precaution of giving it as subtitle *Pioneer Work in France*. Two-thirds of the book is given to an assessment by the author of the progress made; and the rest consists of rather brief notes to assist the clergy and others to make a start with surveys of their own. Misleadingly, the chapter heading '*Comment étudier une population?*' is rendered as 'The Study of Religion'. It is precisely religion which cannot be studied by sociologists. Attendance at Mass may be an observable social phenomenon; but God is not an empirical concept.

Nevertheless, the appearance of this translation (and the text has been carefully rendered) is to be welcomed, if only because it is likely to focus wider attention on a field of research known at the moment only to specialists, and because it may provoke the publication of a genuine 'Introduction to the Sociology of Religion' which would serve a wider purpose and deal with the general principles.

A glance round the shelves of libraries in theological colleges in this country will show how relatively unfitted the Church is at present for sociological reflection on its twentieth-century setting. Canon Boulard's volume at least makes clear that they order these things better in France. It is now time for some pioneer work in England.

CHARLES VEREKER



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- for Chaplains and lay readers who minister to them in ports all over the world
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General Secretary: REV. PREB. CYRIL BROWN, O.B.E., M.A.

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BOOKS RECEIVED

- What it means to be a Christian.* Robert W. Youngs. (Farrar Straus & Cudahy, \$3.50.)
- A Christian in E. Germany.* Johannes Hamel. (SCM, 8s. 6d.)
- Ein Pssionspiel Tragoedia Christus Patiens.* Hugo Grotius. (Verlag der Grotius-Stiftung, Munich.)
- Essays in Pastoral Reconstruction.* Martin Thornton. (SPCK, 17s. 6d.)
- The Riddle of Roman Catholicism.* Jaroslav Pelikan. (Hodder & Stoughton, 16s.)
- Divine Liturgy of Russian Orthodox Church.* N. V. Gogol. (Darton Longman, 6s. 6d.)
- A. C. Headlam.* Ronald Jasper. (Faith Press, 35s.)
- Christ on Parnassus.* P. T. Forsyth. (Independent Press, 17s. 6d.)
- The Theology of the Gospel of Thomas.* Bertil Gartner. (Collins, 21s.)
- The Tide of Learning.* R. P. Lynton. (Routledge & Kegan Paul, 25s.)
- The Pastor's Prayer Book.* Ed. by Robert N. Rodenmayer. (OUP, 35s.)
- Prayer in Progress.* J. H. Churchill. (Hodder & Stoughton, 10s. 6d.)
- English Religious Dissent.* Erik Routley. (CUP, 18s. 6d.)
- The Theological Foundation of Law.* Jacques Ellul. (SCM, 18s.)
- The Mind of the Oxford Movement.* Owen Chadwick. (A. & C. Black, 16s.)
- Martin Buber and Christianity.* Hans Uys von Balthasar. (Harvill, 15s.)
- Waymarks of the Passion.* Eric Graham. (Longmans, 6s.)
- Irrational Man.* William Barrett. (Heinemann, 21s.)

What is Frontier?

FRONTIER is a non-profit-making Christian venture.

It is the organ of the World Dominion Press and the Christian Frontier Council. The Christian Frontier Council is a fellowship of thirty or forty laymen and women who hold responsible positions in secular life and have met regularly for the past eighteen years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialized groups to deal with subjects such as politics, medicine, or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

The World Dominion Press, founded in 1924, is the publishing branch of the Survey Application Trust. It exists to study and promote the growth of self-support, self-propagation, and self-government in the newer Christian churches of the world, and the survey of unevangelized areas and peoples. In pursuit of these aims it has published a comprehensive series of studies, both of regional situations and of the application of the teaching of the New Testament to the expansion of the Church in the modern world.

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From the Editor

NOWADAYS people are specially concerned with the difficulty of understanding each other, if one may judge from what is written about 'the problem of communication'. Industry and the Church seem equally conscious of a failure to communicate. Politicians and schoolmasters are hardly more successful, but their difficulties are so old that we do not think of them as being in the same class as other 'problems of communication'.

The Church, industry and government are all tempted to think that successful communication is chiefly a matter of gimmicks. Appoint enough public relations officers, put your message in the idiom of the day and all will be well. These things should indeed be done but there are other things which should not be left undone. Those matters which are most important for the life of any country, any church, or any business, cannot be effectively conveyed without some sympathy between speaker and hearer. The ultimate problem of communication is a problem of imaginative sympathy. In industry the true cause of a strike may be the look in a foreman's eye. Likewise if the message of the Gospel falls on deaf ears, the reason may be that the preacher has not sanctified his imagination for the task of communication. The most effective expression of love may be to enter imaginatively into another man's mind in order to find a way of speaking to his condition.

The first two-thirds of this century are proving rich in new translations of the Bible. Perhaps the last third of the century will be the time to learn how best to use different kinds of translation. A new translation of the Bible may be the means of opening deaf ears, or it may be just a gimmick, like a new coat of paint on a gate, which shines for a month or two but begins to peel off as soon as the weather gets at it. Which it is depends partly on the translation itself and partly on how it is used. The New English New Testament has many desirable uses but it does not claim to take the place of the Authorized Version. At first the New English New Testament will give us all a salutary shock, a shock that may prevent us listening to the Bible as if it were a soothing incantation. But the shock will soon wear off. More important than that, the New English New Testament makes many puzzles plain. It illuminates whole tracts of St Paul which few but the learned have hitherto been able to understand. It will give to many, who are perplexed by old fashioned English, a point of entry into the Christian religion. It will be useful to preachers and schoolmasters. It will help all of us in study and some of us in prayer. It translates a good text

intelligently and when it is read in church it holds one's attention firmly; the collective authority of the scholarship of the 1950s has a weight that none can ignore.

Yet the English speaking peoples will not, I think, take the new version to their hearts as in any way an equivalent of the King James version. This is not just because we are attached to what we have known. People have a sound instinct in these things and at the end of the day the weaknesses of the New English New Testament might be more important than its merits.

It will take time for us to get our bearings and first judgements about this new translation must be provisional. But so far it seems to me that the chief weakness of the New English Testament lies in the way it deals with the poetical elements in the Bible. I do not wish to over-state the case. The New English New Testament rises well to the Book of Revelation, but in general it fails in translating poetry. It makes the opening of the Magnificat almost flat. This matters because great parts of the Bible, including much of the Gospels, are poetry. God has spoken to us in poetry as well as in prose and the best translation of many parts of the Bible, though not of all, will be the most poetical. In the end the New English New Testament will send us back to the Authorized Version or to that judicious and conservative revision of the Authorized Version which I still hope to see, a revision which would do for the New Testament what the Revised Version has to a great extent done already for the Old Testament. One of the great merits of the New English New Testament is that it will send us back to the Authorized Version with a greatly enhanced understanding.

A failure to communicate may be due to a failure to use appropriate language, but it may equally be due to the fact that the other party has not learnt, or has unlearnt, the language which *must* in the nature of things be used for the matter in hand. The version of the Bible that gives most at the first reading may not give most in the end. A friend of mine, who is a notable evangelist, warns people who go to church for the first time: 'You will not understand much.' But he adds: 'Go regularly for six months and then tell me what you do not understand.' The language of the Authorized Version ought not to be forced on those who are not ready for it, but progress in the Christian faith is, among other things, a process of education. It is hard to imagine a mature English-speaking Christian who could not learn to appreciate the Authorized Version. It is true that a new vocabulary and unfamiliar turns of phrase are not learnt altogether without effort; but experience shows that this effort is not beyond the powers of very simple people.

The weaknesses of the New English New Testament are sometimes blamed on the present state of the English language, but that defence will not do. Such languages as English have long memories. Alliteration went out in the fourteenth century as a formal constituent of verse, but

we have kept our sensitiveness to alliteration. The Song of Simeon, or *Nunc Dimittis*, is a perfect illustration of that. To this day the use or neglect of alliteration is one of the elements that makes or mars any piece of English writing. The Elizabethans gave to English a new splendour without losing anything that they had inherited; their successors gave it precision and subtlety; and now our language is gaining a marvellous suppleness. In such matters one gift need not be contrary to another. In recent times we may not have used English in Elizabethan ways, but our language remains what it was, the greatest of the *gesta Dei per Anglos*, ready to be used for prophecy when the prophetic spirit awakes once more.

In thought, this age seeks accuracy, literal truth and mathematical proofs. Such things are good to seek, but it is desirable to be conscious of the limits within which they may be had and to remember that the whole truth may have aspects that escape definition in our modes of thought. There is a literalism of scholars which can be as deadly as the literalism of biblical interpretation. I by no means accuse Dr Dodd and his colleagues of this, but as I read their work I am conscious of the danger. I spent some time meditating upon parts of St John's Gospel with the help of R. H. Lightfoot's subtle commentary and the New English New Testament. Sometimes the points to which Lightfoot refers had disappeared in the new translation. It was as if one heard a note without its overtones. One seemed to have lost some of those images which lead one on to see the many-sided richness of a truth which at first seemed simple and almost flat. It will take more time than we have yet had with the new Bible to show whether this first impression is justified; but if this impression is confirmed the matter will be serious; in order to understand the Bible we need more than anything to recover the proper use of images.

Myths and Images

Biblical images play the part of myths in Plato—not of myths in Bultmann's understanding of the word. Biblical images bring us to things that we cannot grasp with our hands but which we can just touch with the tips of our fingers when we are helped to stretch. Biblical images point beyond themselves to mysteries that we can approach in no other way.

The extraordinary influence of Dr Rudolf Bultmann puzzles me. His eminent scholarship and profound personality are not enough to account for the popularity of his theories. Evidently 'demythologizing' is an idea whose moment has come. The question is whether this idea is a permanent acquisition or whether it is popular merely because it fits well with the limitations of the present age.

Bultmann starts from a concern for evangelisation in a scientific age

and he sees rightly that the central problem is to find the right interpretation of biblical 'myths', or images as I would prefer to say. He accepts as axiomatic a rather simple 'scientific' view of the world and then tries to establish an alliance between the Bible and a particular brand of existential philosophy, Heidegger's brand. The result is interesting and, up to a point, illuminating but it is always risky to try to tie the Bible to one mode of philosophical thinking. Let me make it clear that in my view existential philosophy is unduly neglected in this country. Yet it has its limitations, limitations which are perhaps more radical than those of the Aristotelian philosophy which is its obvious rival as a basis for thinking about the Bible.

For Bultmann the great question is: 'How is man's existence understood in the Bible?' (*Jesus Christ and Mythology*, p. 53). His view about whether the biblical view of man's existence answers to any objective reality is confusing; and, unless I have misunderstood him, it is confused.

By myths he means those elements in the Bible which come from a pre-scientific way of thinking. For instance, the picture of heaven above and hell beneath. To this he would add, with a more doubtful warrant, the second coming and eschatology in general. By demythologizing he means the attempt to discover whether 'the eschatological preaching and the mythological sayings as a whole contain a still deeper meaning which is concealed under cover of mythology.' (*Jesus Christ and Mythology*, p. 18). So far so good. The problem is real, though it is by no means new. However, before going further one ought to consider carefully what is meant by 'scientific' and 'pre-scientific'. Dr Bultmann appears to make some big assumptions about what science tells us concerning reality and I cannot see that he has given an adequate examination to these assumptions. He draws out with skill and penetration an existential strand in the New Testament, a strand which is really there. His mistake is to think that the rope has no other strands. He seems to be saying that the figures and images of the New Testament light up hidden recesses of my soul here and now; *that* is my encounter with God, *that* is the light shining in my darkness. Which is true. He seems to be saying that the resurrection of the body is not a factual statement about what happened to Jesus or about what will happen to all of us one day, but an illumination that comes to me here and now. Which is true in what it affirms and false in what it denies. These meanings are true meanings, but they are only a part of the truth that is conveyed in biblical 'myths' or images, Bultmann dismisses other meanings too lightly. The Bible tells me truths about myself, but the Bible also tells me truths about an objective reality outside myself, truths which it is a matter of life or death for me to know and acknowledge. All that is swept away by Bultmann's 'demythologizing'.

His interpretations of Scripture are often illuminating. He has an interesting mind and his style, though uneven, has a great occasional charm. But his manner of interpretation is not so new as it seems. There is, for instance, some good existential interpretation in the commentary of R. H. Lightfoot to which I have already referred. George Fox comes near to Bultmann with his emphasis on the Christ within you, as against the 'Christ who died at Jerusalem' sixteen hundred years before Fox's day. Someone should do a thesis on common elements in Quakerism and Bultmannism.

I have come to Bultmann only recently and my dominant feeling in reading him and reading about him is 'I have been here before'. When I was young I did not think of allying my puzzles about the Bible with Heidegger's philosophy, but those who went through doubts thirty years ago thought of most of Bultmann's objections to traditional Christianity. Going further back it would be interesting to know how much there is in Bultmann that is not already present at least by implication in *In Memoriam* or in Clough's *Dipsychus*.

Am I wrong in thinking that those who have lost their faith and found it again know existentially what destroys faith, in a way that those who have always believed cannot know? I lost my own faith and the experience has convinced me that Bultmann and those who think like him are playing with something that is more dangerous than they know. Their mixture of faith and scepticism is unstable and cannot last. Intellectually their position is at least as vulnerable as the simple faith which they dismiss, and emotionally it is far more vulnerable. Bultmann's own faith in God is movingly evident, but it does not seem self-consistent. Therefore it is faith of a kind that cannot be passed on from generation to generation. It is a wasting asset. What then is to be done?

Bultmann starts from the wrong point. Without belief in certain events as objective facts the Christian faith soon becomes a faint and fading shadow. There can be no firm basis for faith, and therefore no effective evangelisation, without an acknowledgement that God, who is the creator and upholder of the phenomena which science studies, can do things which escape scientific understanding. It is proper to examine the textual and other evidence for the virgin birth, the resurrection of the Lord and the belief in His second coming, but the possibility of such events ought not to be denied on principle. Those who make such a denial are on a road which leads nowhere; Christians should cease pretending otherwise. It is not the right approach to those who are still held in a naïve scientism to say to them: 'Keep your present beliefs about the material world unchanged—and consider the existential meaning of Scripture for your own life here on earth.' On the contrary, we must say: 'No-one can understand the Bible until he begins to think biblically.' Bultmann fails to say: 'Repent in your mind

as well as your heart.' Part of loving God with one's mind is to examine with humility the ways in which pride has made us refuse to accept ways of thought that puzzle our generation. We need to escape from the provincialism of our own times.

If I am doing Dr Bultmann an injustice I am sorry. I am told he is generally misunderstood and it may be that I too have misunderstood. If so, tell me where I have misunderstood him. I know that I am not alone in my view of his work. If those who think like me are wrong, it is desirable that we should be corrected, but if we are right, Dr Bultmann is giving a stone for bread and a serpent for a fish. And that is tragic, for he intends the very opposite.

Why Join the Army ?

Sometimes I wonder if Britain has a defence policy at all. We imply by our commitments that we are ready to do things which do not match with the resources that we then make ready. I am thinking partly of an excessive reliance on nuclear weapons, which no one seriously believes we intend to use, contrasted with our weakness in conventional weapons, the use of which would be a credible threat and, therefore, in some cases at least, a more effective deterrent. I am thinking also of our decision to do without conscript forces, contrasted with our failure to take effective steps to recruit enough volunteers. It is wrong, as well as ineffective, to rely on exhortation to attract recruits. In moments of crisis people will die for their country without demur, but no one should be asked to join a peace time army unless he sees the prospects of two things: first, a career that compares with other careers from a material point of view; and, then, a prospect that, if he must risk his life, he will not be asked to take a foolish risk. The armed forces need brains and character, particularly among the future officers; but can one expect the right young men to come forward as recruits until we have a defence policy that looks more realistic? And it is not only a question of recruiting. Our national morale as a whole depends to a considerable extent on ordinary people having reasonable confidence that the government has soberly matched means to ends.

The government on its side has the right to look for informed and constructive criticism from those of the public who have the necessary knowledge. The churches have an inescapable duty to help Christian people to play their part as responsible citizens in forming public opinion on this as on other matters. The latest contribution to the resulting discussion is a pamphlet issued under the auspices of the International Department of the British Council of Churches and written by Canon T. R. Milford, the Master of the Temple. He gives in his own words the result of much expert study and discussion on the subject of Christian obedience and national defence. *The Valley of*

Decision (obtainable for 2s. 6d. from the British Council of Churches) is too closely argued to be summarized here, but we give some quotations on other pages. Canon Milford starts from fundamentals. What are decisions, and how ought Christians to take them? What does the Bible and the history of the Church show us about God's way of working in 'this troublesome world'? If 'there is no restraint to the Lord to save by many or by few' (1 Samuel xiv, 6), what obligation does this impose on 'the few'? If any of us have strong, and perhaps extreme views which our countries will not adopt, what are we to do? Again and again half-baked ideas and naïve suppositions are demolished in a phrase and you are left facing a real situation, a situation of terror perhaps, but a situation that is 'within God's control'.

Black and White

This issue of *FRONTIER* comes near to being an African issue. News from Africa crowds in so fast that it leaves us all breathless. As this goes to the press the fate of the Algerian revolt is undecided and we send our warmest sympathies to the peoples of France and Algeria. South Africa's departure from the Commonwealth will force the British Government to take the problems of the 'Protectorates' more seriously in future (see p. 85). The emergence of an 'African personality' makes us look at African religious traditions with new eyes (see p. 81). One of the articles on Africa is by a distinguished African Christian and one by a British Christian who has been a missionary in South India. The two articles reached the editor's desk by independent routes but the resemblance of their conclusions is striking, and most encouraging. The two writers have recently travelled round Africa together and no doubt they have discussed their views together. This renders their agreement no less remarkable; and it is indeed remarkable; but it ought not to be surprising. If 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus' (Gal. iii, 28) it follows that there is neither black nor white. If we are still surprised by such a unity of hearts among Christians of different races, that shows how little faith we have. J.W.L.

The editor would welcome particulars of forthcoming conferences of a FRONTIER character so that he may consider their inclusion in 'Frontier Fixtures'.

(see next page)

FRONTIER FIXTURES

At the Hayes, Swanwick, Derbyshire

May 19-23. Whitsun Conference of the British Council of Churches on the theme of the Third Assembly of the World Council of Churches—'Jesus Christ, the Light of the World'. The Conference is for lay people. Chairman: John Lawrence. Chaplain: The Rev Kenneth Slack.

Speakers: The Rev Philip Potter, the Rev Dr Leslie E. Cooke and the Bishop of Bristol.

Cost: £4 plus a 10s. registration fee.

Particulars from the Conference Secretary, British Council of Churches, 10 Eaton Gate, London, SW1

At Berlin, Germany

July 19-23. German Kirchentag (or Church Congress).

At this international gathering Germans from East and West can meet both each other and fellow Christians from the world outside Germany.

President: D.Dr Reinold von Thadden-Trieglaff.

Chairman of the Ecumenical Committee: Mark Gibbs (News Editor of FRONTIER).

For particulars write to: Deutscher Evangelischer Kirchentag, Präsidialbüro, Magdeburger Str. 19, Fulda, Germany.

At Oud-Poelgeest Castle, Oegstgeest, Near Leyden, Holland

July 19-31. Tenth European Ecumenical Youth Congress for Young People (18-30).

Main theme: EUFRICA—Africa and Europe. A joint responsibility for Christians and non-Christians?

Inquiries and applications to Kasteel Oud-Poelgeest, Oegstgeest, Holland.

At Attingham Park, Shrewsbury

May 29-June 1. Re-ordering Old Churches.

A Conference mainly for architects and clergy to discuss how to re-order existing church buildings to meet the needs of the present movement of liturgical renewal.

Apply: The Warden, Attingham Park, Near Shrewsbury.

At Jesus College, Oxford

July 31-August 4. Church Union's 36th Summer School of Sociology.

Theme: 'The Christian Understanding of Equality.'

All inquiries to: The Church Union, 6 Hyde Park Gate, London, SW7.

At St Augustine's, Canterbury

September 18-22. Missionary Research Seminar.

For information apply to: Research Secretary, Overseas Council, Church Assembly, Dean's Yard, London, SW1.

At Highleigh, Hoddesdon, Herts.

November 28-29. Ecumenical Conference for clergy and ministers on 'The Holy Communion in the Church Today'.

Cost £2 2s. 0d. including 5s. registration fee.

Registration forms may be obtained from: The Rev N. B. Cryer, 23 Havelock Road, Addiscombe, Surrey.

JOHN POULTON

The Christian Encounter with Africa

WHAT is the real depth of the Christian encounter in Africa? In his perceptive study *The Growth of the Church in Buganda*, John Taylor pointed out that the early missionaries in Africa brought a message from within one culture which was heard in terms of another culture, a culture about which those missionaries and their successors were slow to learn.

Evangelical Anglicans preached faithfully on the Saviour's atonement and the necessity for personal, individual response. That the *Katonda*, of whom the Baganda had always been aware as a distant and generally beneficent High God, loved them, and had come down to reveal Himself to men, was a revelation. This interpretation within the terms of the existing culture was *the Gospel*. Later it was elaborated and accepted as something nearer the fuller teaching that was all the time being proclaimed. The Westerners came with their already highly developed intellectual acceptance of a faith, and so they preached it. The culture to which they came was based not on that intellectual conception of life and its explanations, but on a 'mythical' reliance on feeling and custom. Here (whether in Africa or the West) lies a field of thought which has too long been neglected by those who are in trust with the Gospel.

In Uganda at least it is easy to see how a faith that relies too much on words and the preaching ministry can (despite its 'successes') fail to reach 'the other seven eighths' of man, the whole area of his life and feeling which in fact guides and controls him, especially in times of crisis. Attempts to enter into this field now, and to understand it, are made the more difficult because for the past eighty years it has been avoided or decried as 'pagan'. In the consciences of most African Christians there has grown up a guilt complex about a number of things which they have therefore tried to forget. The established Christians who are normally met by foreigners may not themselves be aware enough of the details and power of the forces which hold and pull the common man, to be able to help us to understand them. Yet all are agreed that these forces exist and that we are not coming to grips with them.

Archdeacon Masaba of Mbale recently told two revealing and contrasting stories. The first concerns a certain clan-ritual in his area.

In response to local troubles (bad crops, poor breeding of cattle, and the general unrest of the times), an old rite called *kigongo* was revived. The whole clan was to pass through a river, with their herds and children, after certain sacrifices had been made and the blood sprinkled on the flowing stream. Discussion of the proposal followed the lead of an educated and respected elder, and the statement of the local pastor that this ritual would involve the worship of 'other gods' was not sufficient to deter many church members from taking part.

In another part of his area the Archdeacon spoke of a forest which had always been held to be cursed, and which would bring trouble to any woman straying into it. The local people had always believed this, and no Christian had ever seen much reason to doubt it. Recently, however, a branch of the Mothers' Union agreed together to make this forest the site for a group study of the Bible. With courage, and some daring, they braved the incredulous and bitter scorn of the people nearby, and held their Bible study. None of them suffered afterwards from the effects which were prophesied. As a result, their friends had begun to think somewhat differently about both the forest and the Bible.

In general, there have been two reactions to old customs; they have either been condemned as 'pagan' and 'of the devil', or, some attempt has been made to 'baptize them into Christ', perhaps by the addition of Christian prayers and the deletion of some of the less acceptable aspects of the ceremony.

There is, for example, among many of Uganda's tribes, a ceremony of inheritance which takes place some time after a landowner's death. The clan gathers at the old man's homestead, and the elders name the heir. A fair amount of 'pagan ritual' is of course involved. In its outline and intention there is, however, nothing un-Christian in the rite. In the past, some pastors have been able to attend such ceremonies, and to conduct a short Christian 'hallowing' of the heir and of the family now starting out on a new chapter of its life. In recent years, however, many church leaders in Uganda have been having second thoughts. As the tribal emphasis has grown stronger, and some of the less acceptable accompaniments more pronounced, they are questioning strongly the wisdom of pretending that a few prayers can really alter a pagan occasion. Such attempts, they argue, may in the end only strengthen the pagan side of the ceremony, since men will assume that the Church countenances these things.

Sacrificial and covenant-making rituals which have parallels in Scripture also invite comment. In some parts of Uganda there is an old custom of mutual blood-letting and drinking when two wish to become 'blood-brothers'. It is a rite of tremendous emotional power and finality. There could be drawn a parallel between this and the Holy Communion. But any teaching of the sacrament as the 'fulfilling' of



this or that tribal ritual would seem to miss the whole point of the uniqueness of the Christian sacrifice.

Again, in the matter of the spirits and the after-life, there is need for much more understanding of African thought and feeling before we make use of apparent connections between Christian and tribal belief. During a recent mission in a teacher-training college in Uganda, one of the missionaries tells how for two hours he listened to a group of the senior students telling him the facts about ghosts and visitations from the other world. For that brief time, he felt, the lid was lifted off that 'submerged seven eighths' of which we know so little. Those educated young men were describing life as it is, and as any African understands it. They were Christians.

It is against this background that we must try to assess the extremely common attempts at 'spiritualizing' the resurrection stories in the gospels which mark the preaching of many Africans. In that preaching the stone before the tomb becomes the weight of sin and unbelief which will not allow Christ to be seen amongst us. But His power rolled it away, and He returned *as a spirit* to visit those who were able to receive Him. Details which suggest that the appearances after the resurrection were *in bodily form* are avoided. The attempt is being made here to explain the historical facts of Christianity in terms which can be understood within the old world-picture. The teacher, especially if he be a foreigner, who tries to explain the heresies which are involved in this, stands little chance of being heard. But some would doubt whether

'the old man' in Africa has ever been converted while these strong attachments to the memories of the past remain.

There is a similarly dangerous parallel between the phenomenon of being 'taken by the spirits', when a person becomes possessed and must be treated with respect and according to certain tribal patterns of custom, and the Christian conception of being 'indwelt by the Holy Spirit'. It is very easy for the one to be preached in terms of the other.

The need, then, seems to be for fuller study of the old (in a spirit of interest and preparedness to learn, without immediate condemnation), in order that the new may be more faithfully preached. It is not enough to assume that the new can necessarily be thought of as fulfilling the old. There lies the danger, realized more fully in India, which would substitute the Kiganda creation story of Kintu and Nambi for the Genesis story, and end up by discarding the Old Testament entirely.

Yet to ignore the old completely is to refuse an understanding of the minds of those to whom we preach, an understanding which could result in a far more effective form of evangelism. In particular, if we are ready to come to terms with a way of life which *feels corporately*, then we shall want to try by every means we can to stress and to strengthen those aspects of church life which express our fellowship in Christ. Behind words lies the Word; the way of life which shows most plainly our unity in Him will most readily speak to Uganda.

Partners in God's Purpose

... What do we as Christians bring that is unique to the decision of these questions and the dealing with these matters? ...

For us the clue to the nature and purpose of (that) providence is given in the Bible with Jesus Christ as its centre. We have seen there how God continually brought good out of evil; how the faithfulness of the few could be used to save the many (and yet the many had to be there to attach the few to earth): how often disaster meant fresh opportunity; how a small people and a feeble could count for more in the history of mankind than the mighty powers of the world. We have seen that the people who obeyed God were employed as partners in his purpose, and how even those who did not obey were made unwittingly to serve it too.

T. R. Milford in *The Valley of Decision* (p. 42)
(British Council of Churches, 2s. 6d.)

MARY BENSON

Opportunity in Southern Africa

WITH the departure of South Africa from the Commonwealth, the British Government has a unique opportunity to rethink policy for the High Commission Territories. The first thing is to recognize that, embedded in the Union as they are, Basutoland, Swaziland and the Bechuanaland Protectorates have a significance out of all proportion to their size and economic potential. Hitherto they have been governed by the British High Commissioner in South Africa and there have been various arguments for and against this arrangement. Now however it is imperative that African confidence should be strengthened; and the African inhabitants of Basutoland, the Bechuanaland Protectorate and Swaziland, as British subjects and protected persons, would deeply resent being governed by the Ambassador to the foreign Nationalist Republic. To have an independent High Commissioner going between the three territories would be difficult in view of their poor communications. The most satisfactory solution seems to be the upgrading of each Resident Commissioner to Governor; a senior official could liaise between them and the British Ambassador in the Union. One of the tasks of this liaison officer might be to take the initiative in convening regular Conferences of Chiefs and national leaders from all the territories.

Under the Commonwealth Relations Office the claims of the High Commission Territories have naturally been secondary to those of the great nations of the Commonwealth. The territories came under this department because of their 'inter-dependence with the Union' in economic matters and in communications. Now that South Africa comes under the Foreign Office there can be no excuse for keeping the territories under the CRO: liaison must be established between the Foreign Office, and the Colonial Office where they rightly belong. Then, with policy oriented towards the rest of Africa rather than towards the Union, and under the imaginative guidance of Mr Macleod, the territories would gain in importance.

As Nationalist rule grows ever harsher, increasing flights of refugees will pose political and economic problems for the territories. The present set-up is quite incapable of coping with this: they have been embarrassed even by the few hundred peasants who fled from Zeerust, and by the handful of politicians who escaped after Sharpeville. As the

spotlight of world attention is turned on the territories, Britain's claim that she can best offset apartheid by enlightened policies in her own Protectorates will be tested. The present High Commissioner, Sir John Maud, and some of his staff, may know that the problem is urgent, but is the British Government aware of this? Mr Macmillan, in his wind of change speech, surveyed all Africa yet made no mention of the High Commission Territories.

Recent Advances

Recently, after years of neglect, there have been notable advances in the Territories, particularly in the political field in Basutoland and in economic development in Swaziland. The latter, for instance, includes the Pigg's Peak asbestos mine, 200,000 acres of pine forests covering the rolling hills, and a £10 million wood-pulp export project, while a £20 million railway and iron-ore project is being considered by the Colonial Development Corporation, a South African mining house, Anglo-American and Japanese firms. Though the Swazi play a part in agricultural, forestry and irrigation projects, their role is usually that of labourers; management has been slow to provide technical and administrative training and participation on boards. Such training and experience now would pay dividends in good human relations later.

Up to now, the chief cause of tension in Swaziland has been the land question; during the last century Chief Mbandzeni (misunderstood or deceived, it is said) gave vast concessions to whites, but with government aid, and through their own remarkable effort, the 245,000 Swazi today have just over half the land. But the matter continues to rankle, especially as a large proportion of the 6,000 whites who are South Africans are absentee landlords, week-enders, or sheep farmers using their land for winter grazing only. The Territories' economic development is in inverse ratio to their political advance and in this Swaziland lags behind the others. Subject to the overriding authority of the British Administration, Swaziland is ruled by the Paramount Chief, Sobhuza, together with tribal councils, while the white settlers have an advisory council. A legislative Council is under discussion but the resultant proposals are unlikely to go beyond nominated members for the Swazi, and parity between the races, unless the small Progressive Party, led by Dr Zwane and Mr Nquku, a teacher, succeeds in pressing for a council nearer the Basuto model.

The Bechuanaland Legislative Council, which comes into being in May, is likely to have a focal point of tension in its parity of membership between the 347,000 Africans and 3,000 whites, only the whites will be elected. It is true that the Africans on the drafting committee were apparently satisfied (if Tshekedi Khama had lived he would certainly not have been satisfied and would have insisted on obtaining the advice of a constitutional expert). What will happen when the

Bechuana become more politically alert and demand their just proportion? At present Bechuanaland has no nationalist movement.

Probably Basutoland will take the initiative, for, politically as well as in general sophistication and literacy, the 800,000 Basuto are well in advance of the other two peoples. The Basuto National Council was opened in March 1960, following the installation of Paramount Chief Constantine Bereng, a young Roman Catholic Oxford undergraduate. In this non-racial Council of chiefs and commoners, with a few officials, the Basutoland Congress Party, led by Mokhehle, has a majority of seats. (Though some of the 2,000 whites have the vote they have no reserved seats.) Bennet Khaketla, Member for Education and Health on the Executive Council, recently formed the Basutoland Freedom Party, and there are several other political parties. Basutoland is seething with high-powered politicians, for it has recently also given refuge to a number of able nationalists from the Union. Whether these men are given scope to lead their country out of its present doldrums, or whether they are frustrated and reduced to negative opposition, depends partly on their country receiving economic aid commensurate with its desperate need.

Swaziland will probably have its railway to the east coast, Bechuanaland can look to the north, but Basutoland is an enclave in the Union, mountainous, eroded, over-populated, with agricultural lands deteriorating so that some 130,000 of its men have to seek work in the Union. 17,000 Bechuana also work there, but it is possible that if the unusual partnership between the Bamangwato and the Rhodesian Selection Trust discovers minerals, there will be more work for them at home in the Protectorate. Bechuanaland is also in urgent need of large-scale water development for its cattle industry, and wider markets for its beef.

The situation could be alleviated if the British Government were to implement the recommendations of the Morse Economic Mission which estimated that some £10 million should set the High Commission Territories on the road towards economic viability, but that, without this they were likely to fall into a state of chronic illness. Yet after a year there is no sign of the Treasury providing this modest sum, though the Government has announced that it is seeking loans from international funds for a substantial proportion, particularly for roads and hydrological works.

Such measures may alleviate want, but only an immense and imaginative rescue operation can *transform* Basutoland, develop its water resources, provide opportunities for its people, perhaps make it the educational centre of Southern Africa. Only aid on a similar scale could enable the Bechuana to delve for water like the Israeli ten times deeper than can be afforded at present. The African leaders themselves should be involved in the conceiving of such an operation, and should take

part in the missions sent abroad to seek aid. In re-thinking policy for the High Commission Territories, why should not Britain invite some of the other Commonwealth countries, or the United States, to co-operate in their development, and to demonstrate, on the borders of the Union, what various races can achieve when they work constructively together?

The Territories need to break out from their present parochialism. In them, Africans and Europeans alike tend to live in a world of their own, for the Africans it is a tribal world stultified by poverty; for the Europeans it is a South African world of privileges and prejudices.

Bert and the Seven Deadly Sins

Bert

*Never showed that he was hurt,
On his side:
That was Pride.*

*He continued to term her 'his Silver
Chalice':
That was Malice.*

*While reacting like a bull to a red cloth:
That was Wrath.*

*And regretting what, in his stupidity
He wasted on her: that was Cupidity.*

*The situation continued—both
Were guilty of Sloth.*

*Bert, in middle age, discovered refugees—
Love's febrifuges—
Drink, drugs, a good dinner, the Weed:
That was Greed.*

*Yet he still loved her, for her bitchery:
That was Lechery.*

*So they were damned,
And into Hell crammed
(After they died)—
Where she became his bride,*

*To torment him with other Furies:
Decision of celestial juries?*

JOHN HEATH-STUBBS

Neither Black nor White

THE dominant feature of life in Africa today is change. Whilst it is true that everywhere modern man is living in changing times, yet the fundamental difference between life in the West and life in Africa is the speed of change. In all spheres of life—political, economic, social and religious—we are caught up in the whirl of change. This has created tremendous problems for the Church which are, at the same time, both a challenge and an opportunity for the Church to develop into maturity, as it faces up to its responsibilities.

Whilst the Church is faced with these new and intricate problems which have come with political change and rapid industrialization, with all its consequences of dislocation of social and family life, it has, at the same time, been undergoing a change within itself which has caused certain stresses and strains as new patterns are being worked out.

Everywhere in Africa the Church is involved in the intricate and difficult problems which have arisen as a result of the shift of emphasis from Mission to Church. Everywhere the movement towards the establishment of autonomous churches is gaining ground. In some areas the transfer of power and responsibility has almost been completed, and authority is now vested in a local Church Council, Synod or Conference rather than in a Home Mission Board or a Council of missionaries on the field. But progress along these lines has not been even; in some areas negotiations are only at the beginning stage.

This change from Mission to Church entails a rethinking of the nature and meaning of the whole missionary enterprise, and of the relations between the missionary and the new Church. On the other hand, the re-thinking itself, taking place as it does at a time when new and independent nations are being born, and there is a widespread awakening of national consciousness, tends to be somewhat confused by what seem to be obvious parallels from the political field. In some quarters this whole process is regarded as a 'handing over of power to the African Church', and arguments are raised as to whether the 'Africans are ready to run their own Church'. On the other side the argument runs: 'now that we are independent politically, we must run our own Church'.

Realizing the danger of the intrusion of this secular and completely unscriptural approach, the churches in Africa have been led to consider earnestly the nature of the Church itself. There is a view, held by many, that the missionary served as a scaffolding whilst the Church was being

built in Africa. Now that the building has been completed—by the establishment of an autonomous Church—the scaffolding ought to be taken down and removed, i.e. the missionary ought now to go back home or go to other lands where his help is still needed.

In my recent tour through Africa, it was significant to note that whenever this point of view was brought up, it was strenuously opposed by the majority of African church leaders. It immediately raised the question, 'What kind of Church are we trying to establish in Africa?' Is it to be a racial Church or a Church of Christ in which there is neither Jew nor Gentile, bond nor free? In other words, the leaders of the Church in Africa see quite clearly the dangers of such thinking, and they will have none of it. The Church of Christ knows no barriers, and, where it is established, be it in Europe or Africa, it immediately becomes part of the Church universal; it cannot identify itself with race or colour, or think of itself as a Church for only one breed of people and not for others.

A New Relation between Equals

In the light of this thinking, therefore, the missionary must become part of the autonomous Church, a co-worker with his African colleagues, of equal status with them under the authority of the highest councils of the Church. In other words, it is a new relationship between equals which is desired in the African Church. Because of the long history of discrimination which went with the colonial era, there is evolving within the Christian communities of Africa a very clear conception of the Church as a community of believers bound together by their common faith in our Lord Jesus Christ. This concept is becoming more and more the touchstone by which the Church is judged in these critical days.

This reappraisal of the true nature of the Church in these critical times has led the Church in Africa to consider carefully the nature and the imperatives of its call to witness in the world.

For instance, with the drive towards independence and the achievement of independence in some countries, has come the pressure on the Church to become merely an arm of the political powers. In the upsurge of national consciousness there have been those who have felt that the Church must play its part by acquiescing in all that is done in the name of national unity. But the Church is standing its ground and is upholding Christian values and the Christian way of life, in some cases in most difficult circumstances. It is possible that even more testing times are ahead and many church leaders are aware of this. There is no doubt, however, that they will be faced without flinching when one recollects the heroism of the Christians in Kenya during the Mau Mau emergency and ponders on the stories of loyalty and Christian fidelity which are seeping through from strife-torn Congo. The Church

will emerge stronger as it comes out of its valley of tribulation.

In the meantime, the Church is coming to realize more fully the need to give witness to Christ in the world. It is seeking to concern itself with the whole of life, seeking to give witness to the Christian way of life, wherever man's daily life is conducted, whether it be in politics, industry or the home. Unfortunately this has not always been the case in the past. In the field of politics, for instance, the Church until recently has given little guidance. This did not come about as a result of any malign intention, but had its roots in the colonial background against which the missionary had to work. The missions rather tended to play down the importance of the Christian's duty to take his part in ensuring that his country was wisely and justly governed. In these days, when the conscience of the world has been awakened, missionaries in dependent countries are finding themselves in a most agonizing dilemma in regard to this issue.

On the other hand, although it is true that almost every leader of standing in Africa south of the Sahara today is a product of missionary schools, the Church, because of its sins of omission in the past, has not played the important role which belongs to it in shaping and influencing the independent movements which, ultimately, stem from its own teaching about human dignity and the love of God for all men. However, everywhere in Africa today the Church is becoming aware of this shortcoming. A great deal of heart-searching is going on which is being translated into action as the Church begins to explore the meaning of responsible Christian citizenship and points the way to the Christian's duty as a citizen. The Church cannot stand aside on these issues as more and more of the peoples of Africa take on the heavy tasks of civic and political responsibility.

In other spheres, too, of life in the world, the Church in Africa is making energetic and commendable efforts to make its witness felt. The great assembly of churchmen from all over Africa which met in Ibadan two years ago expressed great concern about the need to strengthen sound family life and establish true Christian homes which would be the cradles of a renewed Christian way of living throughout Africa. Since Ibadan, action is being taken in various quarters not only to seek ways in which this might be done, but actually to launch programmes specially concerned with these matters.

The All Africa Conference at Ibadan was also concerned about the pressing problems which now face the churches in Africa, as a result of the growth of large industrial areas and the mass movements of thoroughly unprepared rural people into these areas, with all that this means in terms of uprooting from old and familiar ways, confusion of standards and values, and general frustration.

For some time the Church tried to cope with these new problems with the same sort of techniques, methods and agencies as had proved

so successful in the past when it was mainly a rural based Church. But now it has become clear that new patterns, new techniques, and a new kind of ministry are required. It is significant that within the next few months a consultation of churchmen on the subject, 'The Church's Mission in Urban Africa', is to be held to consider and think through just these problems. Within the Church in Africa there is a quickening of awareness of the responsibilities that face it in these critical and exciting days.

At the conclusion of the first All Africa Church Conference, to which I have already referred, the Conference sent out a message to the churches of Africa. In concluding this article I can do no better than to quote a paragraph from that message, and thus let the Church in Africa speak for itself:

We are humbly aware of our responsibilities to God and to this continent, and dedicate ourselves anew to their performance, trusting that we shall be led and supported by our fellow Christians throughout Africa and the world.

The World Christian Handbook

The foregoing article on the new look of the Church in Africa was written for the new edition of the World Christian Handbook which is to appear next year. This will contain a number of specially written articles on various aspects of the Church throughout the world. We have been lucky enough to see these articles before they go to the printer, and the Editor of the Handbook has generously agreed to some of them appearing in FRONTIER before the publication of the Handbook.

LESSLIE NEWBIGIN

Sugar in the Coffee

THE Editor has asked me for some impressions of Africa after a two-month journey last autumn. The reader will sympathize with me in this perilous undertaking. It was my very first experience of Africa and though we visited fifteen territories in West, Central, East and Southern Africa, I realize that impressions of such a tour must inevitably be superficial. They were, however, vivid; and perhaps that justifies the attempt to pass them on, with due warning that they are based on very slight experience.

Dr Donald M'Timkulu, Secretary of the All Africa Church Conference, and I teamed up for this trip. The primary object was to enlist African participation in the ecumenical study on *The Word of God and the Church's Missionary Obedience*. Our main job was, therefore, Bible study, along with groups of churchmen—African and missionary—leading on to questions about the re-thinking of the missionary job which the present hour demands. I was thankful for this, in two ways. Firstly because we were not going round inspecting anything, or selling anything. We were inviting people to do something they were eager to do because it involved their own deepest perplexities. Secondly, because we were not *merely* blown in by the winds of change.

Perhaps one of the gravest dangers facing missions in Africa is that they might attempt to correct the errors of the past merely because it is now highly unfashionable to behave in a colonialist and paternalist manner, but this is to be like weathercocks in the wind, instead of recognizing that a time of revolutionary change is a time for taking one's bearings on the things which do not change. (Interestingly it was a Ghanaian who argued the case for the proper and Christian form of spiritual paternalism.) We learned again from our Bible-study that if we had listened to the Word of God we might have been saved from too much conformity to the *Zeitgeist* in the days of colonialism; and that attention to the same authority can save us from repeating the same mistake in the new circumstances.

Indeed the Bible should have taught us that the separation of Mission and Church was wrong, and it ought not to have needed the present political changes to persuade us of it. Perhaps one need not say much about this. The old pattern which permitted foreign missionaries to function as a group separate from the Church, handling funds, determining policy, taking vital decisions for the Church in isolation from its African members, is on its way out. Where remnants of it still exist they are manifestly a cause of stumbling and of deep resentment. We

were reminded in several places that missions were practising *apartheid* long before Dr Verwoerd was heard of.

But it was clear from the discussions that African churchmen are by no means satisfied with everything that is now being put in the place of that old pattern. It was noticeable that at several of the consultations the same type of discussion tended to reappear. There were, on the one hand, missionaries who spoke of their job as essentially a temporary one. 'We are the scaffolding,' they said, 'but you—the African Church—are the building. We are here to give our particular gift just so long as the African Church needs it, to build up the Church, and then withdraw. We are here to make ourselves unnecessary.' I was surprised to find with what vigour this conception of the missionary's task was rejected by the African participants in the consultations. 'We do not want this "us" and "you"; if you are here at all, it must be simply as part of the Church of Jesus Christ. We want you to be completely committed with us to the fellowship of God's people in Africa.' A well-known Christian leader in Douala told us that the missionary ought to be in the Church like the salt in the meat. 'Not', he said, 'that we want missionaries who will simply say Amen to everything that we Africans say. That would be salt without savour. But nevertheless the missionary must disappear into the Church as salt disappears into the meat.' A little later in our trip we were told by a Congolese pastor that the true missionary is in the Church like the sugar in the coffee. Doubtless there is room for a variety of missionary flavours, but the point was clearly the same and it was made over and over again. 'Why don't missionaries stay and become simply part of the Church? Why do we have these missionaries who come and shake hands and then leave? We do not want this sort of missionary. We want missionaries who will live with us, work with us, die with us, and lay their bones here in Africa.'

Two Kinds of Identification

But discussions on this issue naturally led on to the question of the meaning of identification. We had to ask, 'What exactly does it mean to say that the missionary must be wholly identified with the Church? Is this, for instance, primarily a matter of the standard of living? Does it mean that the missionary should live in exactly the same conditions as his African fellow-members in the family?' Obviously there are many places where differences in standards of living are a source of weakness. Obviously also it is appallingly difficult to have a real unity of spirit when residential apartheid is enforced by the secular society—as in the Rhodesias and South Africa. And it is completely untrue to say that spiritual fellowship is independent of such mundane questions as—for instance—the question who pays the missionary's salary, and who decides whether his bungalow should be whitewashed. Wherever

these and similar questions have been taken out of exclusively missionary control and placed where they belong along with the similar concerns of the missionary's African colleagues, there is a real advance in spiritual unity. And yet it was made clear to us that one does not achieve identification by starting with a decision to adopt a way of life which is considered to be African—supposing that one had first been able to decide which of the manifold and ever-changing patterns of life is really 'African'. The issue was put most clearly in one of our discussions by a well-known African political leader who is also a devout Christian. 'There are two ways of conceiving this matter of identification,' he said, 'There is what I may call the anthropological conception of identification, and there is identification in Christ. It is the second which is the essential thing.'

The implications of this were brought out in discussions in several different places. We listened to a passionate speech by a missionary on the text of the Good Samaritan. His point was that the Samaritan, when he saw the injured man in the ditch, 'went where he was'—put himself in the ditch beside him and identified himself with the other man's desperate situation. This, he said, was the pattern of the missionary. Another missionary in the same group deplored the bourgeois character of Christians—and particularly the fact that as a missionary he lived in a good house in a respectable part of the city instead of living in a smaller house in one of the African quarters. But this interpretation of the Good Samaritan was vigorously challenged by African members of the group. With a rather refreshing realism they pointed out that the Good Samaritan did not think it sufficient to go and stand in the ditch, however sacrificially; he went to the ditch to pull the other man out, put him on a donkey, and take him to an inn. The fact that the Church makes proletarians into respectable bourgeois is greatly to its credit. It should continue to do so in Africa. There is no particular point in the missionary going to live in a slum; he should rather labour to see that those who are in the slums get decent houses. The contrast here, as at many other points, with Indian thinking was very striking.

On the related question of 'Africanization' one found a similar realism. Certainly there was no doubt that in very many places the leadership of the churches is still too foreign, and that the development of African leadership is a matter of great urgency. It was encouraging to find that in East, West, South and Central Africa good progress is being made in developing plans for higher theological training with the help of the Theological Education Fund of the International Missionary Council. But it was repeatedly insisted that Africanization must not be pursued as a policy simply for its own sake. This could be a sort of reversed paternalism. No self-respecting African, it was pointed out, wants to be put into a position of responsibility simply because he is an African; he wants to be there because he is the best man for the job.

Indeed the concept of an African Church is mistaken; what these responsible African Christian leaders ask for is not an African Church, but a truly Christian Church in Africa, a Church in which all races are truly integrated in one body.

Granted that the missionary's proper place is within the Church, as one wholly identified-in-Christ with his African fellow-members in it, what is his special job? Naturally much of our talk was of this. Missions have been involved from the beginning in massive programmes of technical aid—though they were not always so named. These programmes increase. The demand for education, leadership, training, technical assistance in all forms, is enormous. Missions are now only one of the smaller channels for this aid, though their commitments are constantly increasing. But is it the essential job of the missionary to be the bearer of this aid? We found that this was being sharply questioned. Certainly aid is needed, and the churches have a duty to play their part to the limit in giving it. But if this moves into the *centre* of our thinking about the missionary task then something goes wrong. The missionary becomes one who gives, who hands out, who trains others. The relation with the African community is one-way. The paternalist pattern remains. But—on the other hand—when the missionary is understood to be *essentially* the bearer of the Gospel—the Gospel which he shares with his African fellow-Christians—then there is a different situation. In the essential things he is both learner and teacher, both recipient and donor. That brings him into the very heart of the Church as part of its very life. And as part of its life, he can freely share whatever he has of technical skill or culture; this will be fruitful precisely because it is put in the second place and not in the first. Perhaps the strongest impression that remained after these many discussions was that there is no way in which a Christian man or woman can make a more deep and satisfying contribution to the witness of the Church in Africa today than by missionary service understood in that sense.

But we have been using the word 'missionary' as though it always meant someone with a white skin. Plainly it cannot be used in that way—though it constantly is. One of the questions down for discussion at each meeting was whether missionary work is a temporary or a permanent feature of the Church's life. When we looked at it from the receiving end and asked whether we could always expect missionaries to continue to come from outside to Africa, the answer was often in doubt. But when we looked at it from the sending end, and asked whether or not there is a permanent obligation on the African Church to send missionaries to others, the answer was always yes; and that led on to useful discussions about how this obligation could be fulfilled, both in other parts of Africa, and in Europe and America. This is not just a matter of planning for the future; it is also matter of recovering the past.

The African Church has a great, but neglected, heritage of missionary service. In very many parts of the continent one discovers on enquiry that the very first witness to Christ was given, before any white missionary came, by African Christians whose very names have sometimes been forgotten. It is surely of the greatest importance that the records of these early 'non-professional missionaries' should be recovered and written down before it is too late. Their stories should be part of the heritage of every African Christian, and of the universal Church. One of the essential elements in the re-thinking of the missionary task in our day must be the re-minting of the word 'missionary' so that it no longer connotes only a person of European origin going out to other parts of the world. To say that the proper home-base of the Christian world mission is the Church everywhere in every land is not merely to voice a hope for the future; it is to state a permanent truth of which many illustrations can be found in the past. Africa can furnish rich material from its own past for this work of re-minting just as Africa will surely in the future contribute richly to the evangelization of the world through her vivid, warm-hearted and realistic understanding of the Gospel.

Who Matters?

Christians are not the only people who matter. Our opinion, even if we could agree, does not necessarily represent the total will or the whole wisdom of God, nor do we control the course of history. Our thesis is that, at this crucial point in time, when all the peoples who have developed hitherto in partial isolation are being inexorably pressed together, we have (not of our own deserving, but by God's grace) a privileged access to the central mystery, a saving word which can only be spoken at the cost of a resolute involvement in the world's affairs, and of an imaginative caring which goes much deeper, and in the result is more productive, than agreement on a policy which we have no power to enforce. Twenty years after nobody cares or wants to know whether you were a pacifist or not. Whether you loved or hated, whether you thought or cared, whether you hardened your heart or stayed humble; that is what mattered then and that is what matters still.

T. R. Milford in *The Valley of Decision* (pp. 5-6)
(British Council of Churches, 2s. 6d.)

PHILIP MASON

A Crack in Apartheid

THE cover of *Delayed Action*¹, by Professor B. B. Keet and others, shows a high brick wall on a foundation of stony pavement with a crack running across both; the implication is clearly that this is a crack in the fortress of *apartheid*. The first and obvious question to be asked is whether the crack will grow to a breach. The second, at least as important, is whether anyone on the far side will still want to come through the breach when it is made.

To the first question, a reply, perhaps not final, has already been given; the General Synod of the *Gereformeerde Kerk* (the smallest of the three Dutch Reformed Churches) has reaffirmed the view that there is biblical justification for racial separatism, while the Federal Council of the *Nederduitse Gereformeerde Kerk* has recommended that it should move further into the wilderness by resigning from the World Council of Churches. The answer to the second question depends largely on the spirit in which a breach is made.

The book consists of eleven essays, all by Professor or Ministers of the Dutch Reformed Churches, all Afrikaans speakers. They are written with sincerity and courage, in the common belief that 'the accepted patterns of life and thought in South Africa' have been overtaken by history and require re-examination, that it is the duty of the Church to bear prophetic witness to the truth. They fall into three distinguishable groups; while all are concerned with religious values, those of one group hardly venture beyond the field of theological language and do not state in political terms the consequence of their views. Their arguments are directed as much to ecclesiastical schism as to racial separatism; they preach a sermon, enjoining brotherly love but they do not say whether it means sitting down to a meal with Africans or repealing the Group Areas Act.

There is an intermediate group, more concerned with world affairs and the Christian frontier, of which Professor Hugo du Plessis may be taken as representative. If the new African nations are to be saved from Communism, the rest of the world must acknowledge the strength of their young nationalism and apply to them universal human ideals; they must be helped, but helped as equals. Gazing outwards from South Africa, Professor du Plessis is realistic. But when he comes back to South Africa, the prophetic voice is muted; Pentecost did not *end* different nationalities and it is proper to preserve differences, provided it is done in a spirit of love, not from fear. We must think of the Bantu

¹ *Delayed Action* (N. G. Kerk—Boekhandel, Pretoria, 13s. 6d., 168 pp.).

as fellow Christians, 'abandon haughtiness', and help them to become independent Bantu nations. This is perilously near the old idea of total apartheid; what is new is the recognition that the Bantu nations must be independent. But if it means, as it seems to, that these nations are to live in the present reserves, it is not likely to rouse much enthusiasm.

In the third group, those most specifically concerned with frontier problems, the views of Professor B. B. Keet and Ben Marais are already fairly well known to English readers. But this is not true of Dominus M. Redelinghuys, who of all these essayists is the boldest in stating what in fact is not Christian in present South African behaviour. In the interest of white labour, Africans have been prevented from acquiring skill; the present policy does not even pretend to offer any share in national affairs to Indians or Coloured; the Bantu authorities are mere puppets, and Chiefs with views of their own are deposed; the recommendations of the Tomlinson Commission have not been implemented; the real incomes of Africans have gone down while 'ours' have gone up and 'we' are responsible for their poverty; the voice of race is stronger than the voice of Christ and we are convincing the black peoples of the hard-heartedness of Christianity. Perhaps most telling of all, he asks whether Afrikaners would be happy if the English had governed them in this kind of way, 'retaining full control of our lives, so that we would be entirely dependent on their whims'.

It takes true courage for an Afrikaner to speak like this. Perhaps in two or three years, more and more voices will join those of Dominus Redelinghuys; meanwhile, economic forces are knitting the races of South Africa closer as fast as the Government labours to disentangle them. But the change of heart begins late, as the title of this book recognizes, and it would be facile optimism to picture the Bantu masses rushing gratefully forward to take every hand at last stretched out to them. A deep sense of having been either ignored or despised is giving way to a triumphant consciousness of being feared. This is not soil in which reconciliation will grow easily.

That is not to say that reconciliation is impossible; it is always permissible to hope. The Afrikaners are a people to whom their church still means much, and it is they, not the English, who are in control. Many Africans recognize the Afrikaner's emotional involvement and prefer it to English aloofness. That some of the most thoughtful leaders of the Dutch Reformed Churches should have come to this mood of penitence and self-examination must surely shake Afrikaner certainty that the rest of the world is wrong. Yet to shake that certainty is profoundly dangerous; it is hard to see in human terms any means by which any South African government could now extricate the people of South Africa from their dilemma without frightful agony to all races.

Frontier Chronicle

Edited by Mark Gibbs

AN OBSERVER IN NORTHERN RHODESIA

An observer of Asian extraction who has recently been in Northern Rhodesia writes:

'An African who has any sense whatsoever is neither anti-European nor anti-Christian. In fact he is painfully aware how badly the Europeans are needed in this country under the Black Government, and is eager to see many Europeans remain here and co-operate with the Africans. The one thing the African demands of the European is that his attitude towards the African be correct, namely he respects the African as a human personality. Many Africans have lost their confidence in the present Government and in the churches and missions as they stand now, because they have betrayed their own principles: the Government has betrayed the basic principle of justice embodied in British jurisprudence, and the Church, the basic principle of universal brotherhood which is at the heart of the Christian Gospel.

'Many competent Africans who were educated in mission schools and who were once devout Christians have been branded by the Government agents, most frequently by District Commissioners, as "dangerous", "unacceptable", "undesirable", etc., simply because they expressed their desire to be treated as adult human beings. When they thus suffered, Christian missions and churches did not raise any voice, let alone a finger, on their behalf. The Christian Gospel has kindled in their hearts the desire towards a new manhood, but the Church continues to treat them as something less than men. This is most acutely felt in the enormous dif-

ference in status and salary between the foreign missionary and the African pastor. Furthermore, when the mission-related churches take sides with the Government in supporting the Federation and other policies, which in the African's view are designed to perpetuate the old pattern of white supremacy, it is the last straw for politically inclined African Christians.

'Their critical attitude towards the Church, the Government and the Europeans does not endear the articulate Africans to the Europeans. At the moment, all articulate Africans are "extremists" in the eyes of the average European, which makes it impossible for communication to take place between them. In fact, I met and talked with many of them and found them to be exceedingly mild, gentle, and single-minded. The unqualified trust many of them have in Kenneth Kaunda as their leader is both touching and frightening. Frightening it will be, if not for the truly dedicated and profoundly humble person of Kaunda. He is an ascetic and a firmly committed adherent and advocate of non-violence. His political platform is also extremely reasonable. With all these he still commands the respect and trust of an ever increasing number of Africans. The average European does not seem to know this at all. They read about these and many other "good" things said and done by Kaunda, but they remain sceptical.

'So the African political leaders are put in an awful spot. History has led them to the point where, before they gain

political power, economic advantage and social prestige and all the rest, they (the Africans) have the upper-hand over the Europeans. The Europeans therefore are asking the Africans to give them assurance of their safety and their place in the new regime, of the stability of the Black Government itself, but when the African leader tries to give such assurances as are requested, the European says, "How can we trust him?" or, "How dare he give such assurances when he has not power to do so?" To the Europeans, Kaunda's utterances are all empty words because they cannot be backed up by political power, which they as Europeans stubbornly refuse to let the Africans have. If the African says anything he is not believed, and if he says nothing he is suspected. For this reason alone he is convinced that there can be no solution to the problem apart from the political solution, and the resultant preoccupation with politics on the part of the African frightens the Europeans. As the impasse of non-communication remains unbroken between the African and European communities, the African

community too tends to be divided into two groups. Those who manifest their reasonable attitude towards Europeans, let alone friendliness, are soon labelled as "stooges" and "sell-outs".

In the face of this situation the churches by and large appear to be hopelessly unequipped. There has been little communication between European and African ministers. Pastors of the "European" churches have little insight into the depth of the moral, spiritual and emotional problems of the members of their flock, the basic cause of which is frequently found in the racial polarization of their society. Man living in a polarized society tends to become a split personality, which seems to be the underlying cause of the pathological fear many Europeans have with regard to the Africans. In the third place, a majority of African pastors are so poorly trained that they cannot help suffering from a feeling of inferiority both in the presence of the Europeans and in the presence of better educated Africans. In a mixed group Europeans speak and Africans listen.'

SHOP FRONT ECUMENIACS

The churches in Wilton, Connecticut, have embarked on an experiment in local co-operation which might be copied in many English suburban areas. If you enter their new shopping centre, a neat row of white painted shops, you notice a drug store, an estate agent, several other small businesses and then, on the extreme left, one labelled in the same style as its neighbours 'Ecumenical Centre'. If you glance in the shop window, you discover a small but well furnished room with comfortable chairs, a few magazines, and provision for that frequent service of coffee which is the inevitable and welcome sign of American church hospitality.

The fundamental aims of those who run the Centre are two. First, it is a physical, visible sign that the churches of Wilton are prepared to work together, a much more significant symbol in the daily life of the community than an

occasional note in the local paper about meetings in various church buildings. And second, it is an equally clear sign that the Christians of Wilton are prepared to step into the market-place, to move off their excellent church premises and to talk with the ordinary passer-by.

The centre is staffed by a rota of voluntary helpers who sit in the room and offer coffee and conversation to callers. Most of them felt distinctly uneasy about this to start with—it is rather like sitting in a glass tank wondering whether the spectators will come in and join you—but they have reported a steady flow of friendly visitors. There are proposals for regular displays of World Council of Churches material, and for small exhibitions on local community problems like schools and highways. Some members of the organizing committee want the centre to be used as a temporary depot for different charitable



appeals: others have protested strongly that they don't want the possibilities of informal conversations swamped by too many charitable activities. The centre is

also used by one or two professional discussion groups, such as estate agents, who argue out together their faith and their job.

REDBRICK PIONEERS

Federation News, the journal of the World Student Christian Federation, printed in its last issue a most important account of the death of the SCM branch in Nottingham University, and the formation of a Christian Association there. This not only includes most of the denominational societies as full members, but has also Roman Catholics and IVF representatives on its committee (though naturally these do not feel able to join in all the activities of the Association). Mr Ingram Cleasby writes:

'From the start, the Christian Association has worked on the principle that "we should not do apart what we can properly do together" . . . This has been

most striking in the field of service, where it now seems natural that almost all acts of Christian service should be done on a joint basis and no longer separately . . .'

Mr Cleasby reports that it has also been possible to arrange a joint programme of study groups, and that though obviously there are fundamental problems in attempting to worship together, 'it has been possible to devise simple acts of morning worship, to conduct weekly prayer meetings and acts of penitence, in which Christians of different traditions (including the IVF) can join, without hurting their consciences or ignoring the discipline of their churches . . .'

PROTESTANT FRAGMENTS

The Rev Gilbert W. Kirby, General Secretary of the Evangelical Alliance, recently wrote in *The Christian* about certain weaknesses of Evangelical Christians today.

Mr Kirby suggested that many Evangelicals are deficient in their sense of churchmanship, with its attendant privileges and responsibilities, and wrote:

'As a group we are lamentably weak in our church consciousness. One of the tragedies of our witness is its divisiveness. It seems that some Evangelical Christians on the slightest pretext tend to "hive off" in order to form churches or fellowships of their own. The fragmentation of Protestantism as a whole is something which is to be deplored; and those of us often described as "conservative Evangelicals" are perhaps even more guilty than others in this respect.

'We see it, for example, in the extraordinary number of missionary societies and kindred organizations which exist

within our constituency. While one respects the work that is being done by each individual society, it is not easy to justify the fact that so many societies are doing a comparable work, each organization involving itself in overhead expenses and other problems which would be largely obviated were there greater co-operation. When one delves into the past history of some of our societies one finds that they did not always come into being because spiritual principles were involved, but, alas, too often as the outcome of personal pride or prejudice.

'In 1951, when the Evangelical Alliance staged the United Evangelical Exhibition at the Central Hall, Westminster, some 180 different societies were represented. There is a sense in which this was a triumph—but it is not difficult to see it from another point of view as a tragedy.'

Mr Kirby suggests that Evangelicals are sometimes guilty of heresy hunting for its own sake, and that some Evangelicals are also much too concerned

with the numbers at meetings, and inclined to use advertising adjectives in the reporting of campaigns, and to build up talented preachers into spiritual heroes. He suggests also that while good Evangelicals should eschew what is sometimes called 'the social gospel' many should be on their guard lest they 'through spiritual and mental laziness

fail to do some hard thinking about Christian conduct in the modern world'. He adds '... There are many issues in modern society which the average Evangelical has never faced fairly and squarely. Running away from disagreeable facts does not savour of New Testament Christianity.'

THE CHURCH AS A CITY POWER

Miss Valerie Pitt has been showing herself more determined than ever to question the Church of England's investment policy. In a recent letter to the *Church Times* she raises certain fundamental points which go far beyond the immediate correspondence in which she was taking part. She asks whether there are not certain further considerations beyond the security and respectability of the investment which should guide church people and trustees in their investments, and says:

'First, there is the responsibility an investor owes both to the industry from which he derives his income and to the community whose welfare is bound up with that of industry and commerce. It is not obligatory to accept bids which, though financially attractive to the in-

vestor, may be harmful to the industry. Second, there is the influence of a given policy on the witness of the Church. Sir Mortimer Warren and others will doubtless argue that some of the issues raised in the matter of Fords of Dagenham were political and economic, not financial, and therefore neither the business of the Commissioners as investors nor of the Church. But this is ostrich-like. The fact is that the emergence of the Church Commissioners as a City Power involves the Church, inevitably, in the public mind, in precisely those political and social issues raised by take-over bids in general and the Ford deal in particular. It is, as the Secretary of the Church Union said in the Church Assembly, a matter of the public's image of the Church.'

ENGLAND DE-CHRISTIANIZED?

Dr L. S. Hunter, the Bishop of Sheffield, last year made a formal Visitation of his diocese. He has now published a report on this, entitled *A Mission of the People of God* (SPCK, 1961, 7s. 6d.). The lessons which Dr Hunter suggests from this Visitation are of very great importance. He writes:

'The conclusion which I draw from the returns and my own observation, and the stimulating experience of this intensive Visitation of the diocese, is that areas of this diocese and of this country are in danger of becoming what the French call "dechristianized", as is happening elsewhere in Western and Northern Europe. If this process were to continue, the effect on our country's life

and on the Christian Mission in the world would be disastrous.

'The obligation to meet this situation, to reverse the process and to try to rechristianize our country, which is now an industrialized society, rests fairly and squarely upon the Church of England. The leisurely legalized organization which may have seemed to suffice in the eighteenth century, when the Church had no vision of the Kingdom of God and nonconformist bodies were evangelizing the commercial and manual workers of England, is quite unsuited for the fighting service which the Church of England must become. In co-operation with other communions where possible, but without waiting upon them,

the Church of England has to put its own house in order, and, to change the metaphor, to clear the decks for action. We have both to bring to life throughout its membership the apostolic idea of the Church of England as "the English Mission" — "Christ for England, England for Christ"—and to respond with men and money to the world-wide call "Christ for the world, the world for Christ". And because works without faith are dead, action must be sustained by the prayer, "Thy Kingdom come on earth . . . for thine is the Kingdom". To think we can meet the demands of this situation by exhortations and appeals and special stunts is as silly as sitting under a tree in an electric storm. To meet it only by prayer, hoping that God will get some other body to do the job, would be blasphemous cowardice. We have to set our hand to some hard choices which go against the Anglican grain, and to sacrificial tasks. Some of these will be personal, some will be for local and parochial groups, others will

be at the diocesan or national level.'

In particular Dr Hunter asks for a training centre for younger clergy, who will act under strict discipline and go where they are wanted at least for part of their clerical career. He asks for a good deal more mobility in the Church's manpower, and for far more ruthless and effective training of the laity. Dr Hunter concludes with a quotation from the French Canon Boulard: 'There is no way of stopping the arrival of a new civilization. The only solution open to us is to penetrate it to the core with the spirit of Christ . . . After we have realized the contribution which man's work must make and the intensity of effort we must put into it, we are bound to call upon the all powerful grace of God. The grace of God is normally more effective in a man who has confidence in the direction his work is taking.'

Dr Hunter adds: 'We want churchmen to have confidence in the direction their work is taking.'

NEWS IN PERSPECTIVE

Mr Bernard Canter, editor of the Quaker magazine, *The Friend*, has questioned the balance of Western news from countries the other side of the Iron Curtain. He alleges that the collective effect of these reports is to give us an unfairly biased and ill-informed impression of the way in which such countries manage their affairs. He writes:

'One cannot help but notice that in our newspapers prominent news about the Soviet Union and the People's Republic of China is almost invariably bad news—bad news, that is, for them. Small items of information, usually rather tediously and statistically presented, do appear, it is true, from time to time, about agricultural plans, industrial developments, and new power plants, affecting the economy and daily lives of nearly one-half of the earth's population. But the big stories on the Soviet Union and the People's Republics are about the failure of their crops, about the mis-managements of their factories and elec-

trical schemes, about the dismissals and disgraces of their officials, and about the volcanic internecine struggles within their praesidia. Sometimes the naïve reader must look up from his newspaper to wonder how it is that the West is always so much better able to run everything than is the East; and how it is that the East, which in its governmental circles evidently does little but murderously wrangle, and in its agrarian and industrial economy so frequently falls down, yet manages somehow to conduct the affairs of eight hundred million people without immediate and catastrophic breakdown—and manages to send sputniks to Venus on the side' . . .

Mr. Canter concludes:

'What the naïve reader wants, and is not getting, is deeply understanding reportage of Communist affairs; neither hostile to Communism, nor sold to it, but objective, calm, un-partisan witness to what are the facts and the doctrines, based on an understanding that is not

committal to them. It would be a true exercise in toleration—which is not a synonym for appeasement. No one is giving us this today; neither Moscow Radio nor Fleet Street. Only partisans are in the field. And as a result we probably know more objective truth about the ideology and practice of some head-hunting tribe in a lost valley of New Guinea—thanks to some impartial

archaeologist reporting on TV—than we know about the real ideology, and the real practice, of almost half the population of this globe'...

In subsequent issues of *The Friend*, Mr Canter's editorial was quite strongly attacked. It raises however, a serious criticism of even our most respectable journals of opinion.

RACE DISCRIMINATION IN AUSTRALIA

At the recent Commonwealth Conference, some writers prophesied that soon Australia might find herself under fire from the Aso-African group. This gives point to some strong comments made recently by Dr S. Barton Babbage, Anglican Dean of Melbourne. Speaking in the Cathedral there he declared: 'It is anomalous that we should welcome migrants from southern Europe, many of them barely literate, while excluding from permanent residence the highly industrious and intelligent peoples of

Asia.'

He maintained that Australia's 'White Australia' immigration policy is a standing affront to the national susceptibility of non-European countries.

This is not just an isolated statement in Australian church life. For instance, the Rt Rev J. S. Moyes, Anglican Bishop of Armidale, has claimed recently that 'present Australian policy was formulated as though the country were an isolated section of Europe'.

FOUR REFORMS?

The Rev John Garrett, until recently director of the Department of Information of the World Council of Churches, is now principal of Camden College, a theological school of the Congregational Union of New South Wales. He has however certainly not lost his interest in ecumenical affairs; and recently suggested that individual churches must think about a radical reconstruction of organization to meet the challenges of the 1960s.

Mr Garrett claimed that most churches needed four major structural changes:

1. In any local district the wasteful division of denominationalism must give way to a more effective missionary approach to those outside the influence of the Church.
2. What he called a spirit of 'loyal anti-clericalism' is needed in very many churches in order to prevent local congregations depending entirely on their ministers.
3. Mr Garrett argued that the parish

as a geographical entity is now dead. He said: 'The centres of interest for a normal human being are now their work and their home. A minister should work to make pastoral calls on the job—at the office, the factory or the farm—giving of course plenty of notice that he wishes to meet the boss and other workers in the same place.'

4. The nineteenth century concept of sending missionaries from 'Christian' to 'non-Christian' lands is out-dated. He suggested that many Western churches could invite Africans, Asians and Latin Americans to work with them.

It is refreshing to find a principal of a Theological College concluding his remarks by saying that 'the ecumenical Movement began as a concern of laymen and laywomen for the disunity of the Church, and it will stay alive only as long as the laity continue to stir up the top brass'.

THE EXPANDING UNIVERSITY

A conference of about 100 University teachers from all parts of Britain, three or four headmasters and three delegates from the USA, met in Oxford from the 7th to the 10th of April to consider University problems, and to try to see them in Christian perspective. The conference was organized by the University Teachers' Group of the Student Christian Movement and the Christian Frontier Council. It was chaired by Professor W. R. Niblett of the University of London.

Vice-Chancellor Sir Charles Morris (of Leeds) pointed out that, with the advent of the Robbins Committee, it was certain that the Universities were going to be asked, more directly than ever before, what they felt they stood for. Vice-Chancellor J. S. Fulton of the new University of Sussex (Brighton) outlined what he felt ought to be the

structure of a University. Dr D. G. Christopherson, Pro Vice-Chancellor of the University of Durham, spoke of the responsibilities of a University, emphasizing its vocational and professional aspect. The role of the University Teacher in regard to his personal impact on his students was analysed in a superb paper by Mr R. Ogilvie, a College Tutor in Oxford, and finally the national and social pressures in which the Universities stand and by which they are now being driven to enlarge themselves were assessed by Lord James, who is at present High Master of Manchester Grammar School and who will shortly become the Vice-Chancellor of the new University of York. These addresses and the ensuing discussions are to be made the basis of a short book.

JOHN H. ROBERTSON

SPAIN'S STUDENTS TURN THEIR BACKS ON ROME

Why do university students in Spain leave their colleges as out-and-out sceptics, although they have been under the influence of professors who wear the gowns of various Roman Catholic orders? This question was asked recently by the Directors of two Spanish magazines. Alfonso Gabarro of *La Girafa*, and Lorenzo Gomis of *El Ciervo*.

The powerful religious and literary censorship which exists in universities and seats of learning prevents young people from airing their problems freely. But when the opportunity comes along, these problems soon rise to the surface. An article by the well-known thinker Luis de Aranguren appeared in the Madrid magazine *ABC*. Aranguren stated that, in his view, it was illegal and prejudicial to give religious belief preference over scientific ability, when candidates for the chair of a faculty were considered. A Jesuit, Father Guerrero, came forward with a reply. He condemned Aranguren's thesis, and pointed out that, under the terms of the Concordat between Spain and the Vatican, 'a non-Catholic professor

must not be allowed to hold a chair at a university'. This statement caused a disturbance in the universities. In defiance of the censorship and all regulations, one of them published an unsigned article which bluntly rejected the suggestion of Father Guerrero that it was better for a university chair to be occupied by an ignorant Catholic than by a learned non-Catholic.

The Barcelona newspaper *El Correo Catalan* has published the results of an enquiry made amongst the students of various colleges and faculties in Madrid and Murcia. The Catholic Church was accused of intransigence and intolerance by seventy-nine per cent of these students, who pointed out that freedom of worship is compatible with active Catholicism. Seventy-four per cent of the students contended that Catholicism promoted a pharisaical attitude to life.

The Roman Catholic Church has made, and is making, these students more incredulous and more sceptical. She does so by her interference in the life of the universities, and educational centres.

JUAN DE RABAT

R. A. LAMBOURNE

Judgement in Psychiatry

MANY Christians wish to master the theories and methods of psychotherapy in order to use them in Christian service. However, they may still feel some anxiety because some such theories and methods appear to contradict Christian belief. For example, the recent stress in psychiatry on the healing power of an accepting, 'non-judgementary', love towards the patient, whilst confirming much of the Gospel teaching about love, yet seems to deny other aspects of that teaching; in particular, that quality of Christ's love which seemed to judge men and women for not accepting their adoption as sons of God and the new life of such sonship. The teaching of some psychiatrists seems to imply that not only hostile, hypocritical, projected, moral judgement, but every kind of moral judgement, is invariably inimical to the mental health of both judge and judged. Sometimes such teachers support their assertions by examples from the life and teaching of Jesus. This article argues that neither psychiatry nor New Testament evidence justifies this extreme view.

Most of the many forms of psychotherapy have in common the disciplined pursuit, by the therapist, of an accepting or unjudging attitude towards the patient. Indeed, because this is the only common factor amongst such a diversity of methods, some psychiatrists confidently assert that all methods are but earthen vessels holding the treasure of healing, unjudging love. Typical of these is Professor C. M. Anderson, who writes,

No matter what the theory, there is one fundamental technique which is used by all: the elimination of hostile or morally judgemental attitudes against the patient in treatment. No matter what the patient says or does, the therapist treats it as a fact to be understood rather than one to be judged.¹

This quotation not only illustrates a common opinion, but also reveals two erroneous assumptions upon which such opinions may be based: the assumptions that all 'moral judgements' are 'hostile' and that 'understanding' is distinct from 'passing judgement'.

Since unjudging concern for the patient is a common factor in therapeutic techniques it is natural that this factor is put high when most psychologists explain their mode of action. Here is an example

¹ *Beyond Freud*, p. 245. Peter Owen. But N.B. p. 250 where the author introduces moral judgement under the title of 'critical conceptual judgement'.

of a theory of neurosis and psychotherapy drawing upon recent neo-Freudian object relation schools¹ and existentialist schools.² In earliest infancy, the person, experiencing a frustration, expresses his rage against the breast, the only object it knows. This infant then fears that its phantasies have (by the powers of magical thought) actually happened and is terrified at the phantasied results. Either the first object, upon which life depends, has been destroyed and the infant knows the horrible possibility of non-existence, or its destructive hostility has been met with hostility. Thus, according to the theory, are the schizoid and depressive types of unconscious habit of thought established. 'I as I really am will destroy what I love. Better to deny existence to that part of me than to affirm it at the risk of non-being.'

Within such a broad theory of neurosis the older Freudian theory fits well, where that part of the person which is denied absorbs genital love and carries its symbols. Where, within such broad theories, the Edenic state is not perfect genital bliss but a perfect suckling situation, neurosis is seen not as a denial of giving and receiving of phallic love, but as a denial of giving and receiving of maternal breast love. In both cases 'loving' is often defined in terms of 'being' or 'living' and vice-versa. Fullness of health then means having 'the courage to be' oneself without fear or favour. You will know when you have become yourself because then you will be perfect in ability to love and be loved. But what constitutes this situation of perfect love? The answer is that it is a perfect 'being' and 'allowing to be' between two people. Perfect being what? And perfect letting people be what? Loving of course! Here is a vicious circle. This is often broken by a Freudian myth of perfect uninhibited sexual intercourse before the Fall of Civilization, the effective sign of true love and being. Alternatively the circle is broken by the Neo-Freudian myth of the perfect mother-child suckling situation which is the effective sign of true love and being. The Gospel also defines loving in terms of living (being) but the deadlock is broken by the person of Christ, who is both Life and Love.³ Christ answers both the question 'Courage to be *what*?' and the question 'What is love?' St John puts it thus:

'My brothers, do not be surprised if the world hates you. We for our part have crossed over from death to *life*; this we know, because we *love* our brothers. The man who does *not love* his brother is in the realm of *death*, for every one who *hates* his brother is a *murderer*, and no murderer, as you know, has eternal life within him. *It is by this that we*

¹ C.f. Melanie Klein 'Notes on some schizoid mechanisms', *Int. Journal Psychoanalysis*, Vol. XXVII (1946).

Fairbairn, W. R. D. 'A revised psychopathology of the psychoses and neuroses', *Int. Journal Psychoanalysis*, Vol. XXII (1941).

² C.f. Laing, W. *The Divided Self*. (Tavistock, 1960.)

³ C.f. Neil, S. *A Genuinely Human Existence*. (Constable.)

know what love is: that Christ laid down his life for us.' (1 John iii:13 NEB.)

Thus, according to this type of theory, there is from the earliest days of life a fear of being oneself and a consequent denial of parts of one's personality in an attempt to preserve the rest from attack. Fears of what would happen if one were to 'be oneself' with another, or let another 'be himself' with one leads to impoverishment of personality. As years progress, experiences of hostile judgement, especially from parents or parent substitutes add to the fear of being. Such experiences of hostile judgement are just as damaging if based on a false perception of parental attitude as on a true one.

Now, such early patterns of denial of the self are, according to theory, not accessible to conscious inspection by the neurotic. They are revealed to the therapist by the courage of the patient who lives them again, with the therapist representing, in the strongest sense of the word,¹ the original part object. The therapist, by his technical skill and personal freedom from neurosis, is able to see the patterns of behaviour underlying the patient's behaviour towards him within this transference situation. The therapist can then, if he judges it timely, reveal the interpretation to the patient. The patient is only emboldened to expose himself within the transference situation, and made ready to receive the interpretations, in so far as he feels secure that the therapist, and what the therapist represents, will not attack him. The patient will be testing the therapist all the time, and any adverse or hostile judgements will confirm the patient's neurosis and make him strengthen his defences. The therapist accepts the patient as he is, and when the patient accepts acceptance he becomes what he is. The patient (forsaking dead works), responds by faith to the prevenient grace of the therapist, and, accepting acceptance, is made whole.

This kind of psychological explanation, with its claim that healing comes in response to a steady love, which replaces the real or imagined maternal hostility of earliest days, is attractive to many Christians who were repelled by previous theories where cure came by gratification or sublimation of repressed genital love. It recalls the love of Christ, who, bearing all the envy, hatred and aggression of men, never ceased to love them: the Christ who could not be destroyed, but came again to love and to feed all men who only would accept Him. The resemblance is true enough and has led some to suggest that the attitude of the psychiatrist to his patient is a full, perfect and sufficient demonstration of Christian love, and the express image of the love of Christ portrayed in the New Testament. Such suggestions make the Christian uneasy. If it is further suggested that all condemnation of sin, all passing of judgement, and all similar activities are harmful to mental health, then

¹ 'Representation' and 'transference' have much in common with biblical 'anamnesis' c.f. M. Thurian, *The Eucharistic Memorial*. (Lutterworth.)

the Christian is seriously perplexed. If, finally, the New Testament is quoted in support of such an extreme position, the Christian is frankly sceptical.

Two questions will now be discussed. First, whether it is true that the patient experiences no moral judgement in his therapy. Second, whether it is true that the New Testament portrays the love of Christ as unjudging.

It must not be assumed that, because a particular method of psychotherapy is successful, this necessarily verifies the psychological explanation of the success. The history of modern psychiatry, not to mention older methods of casting out devils, demonstrates otherwise. For example, in accordance with the prevalent theory, Freudian technique at one time aimed at a largely impersonal manipulation of the patient. The therapist, seated behind and out of sight of the patient, supposed that he was doing something like his surgical colleague, teasing away a repressing capsule of mental scar tissue, to release repressed material and restore normality. Theory aimed at an impersonal isolation but clinical experience contradicted the theory. For it became apparent that the therapist's own person was involved in the process of cure. Ferenczi was impelled to say, 'The physician's love heals the patient'. New explanations were suggested, and these emphasized the transference situation, in which the patient lived again his original traumatic experiences in the 'here and now'. But the old cures remained, though old explanations of them had passed away.

It need not follow then, that because psychiatrists employ successfully methods which they suppose exclude all moral judgements, that all moral judgements are in fact excluded. Such judgements may be there unobserved, or they may, knowingly or unconsciously be re-introduced with a new name; such as the 'critical conceptual judgement' of Professor Anderson. This essay now argues that not only is moral judgement present in psychotherapy, but that its presence contributes to success. Following this, it will be argued that, not only is there moral judgement in the love of Christ, but that its presence is vital to the salvation of all concerned.

A patient who has psychotherapy will spend several hours at least in close company with the therapist. A full analysis may take several hundred hours. Now, even before the treatment, the therapist has for the patient a social role and status. In the eyes of the patient he is someone called and authorized and trained to make people 'better'. Thus the patient, in so far as he agrees to co-operate, is agreeing to expose himself to someone who makes people 'better'. This role remains, whatever the interior attitude within the therapy. Whatever the therapist's unjudging attitude, whatever his self-disciplined anomism, whatever his metaphysical or ethical views, he does not and cannot contract out of his social role. Whilst the therapist *verbally* may be at

pains never to pass judgement upon the patient, the patient will nevertheless feel that what the therapist *is*, both personally and in his social role, passes judgement upon him. The unjudging love of the therapist may be *experienced* by the patient, as judgement and expectation that he will strive to get 'better'.

The more consistent and dedicated the therapist within his social role, the more obvious his concern to confront his patient's problems, and not merely to label them and set them aside, the more strongly the patient may feel the therapist's judgement and expectation. At the very first interview there will be careful planning of future appointments. Such deliberations symbolize the therapist's strong belief that 'cure' is no arbitrary and temporary whim of patient or society, but something worthy of prolonged effort, skill and courage. The therapist's consistence within his role resists, by an unchangeable concern, the anxiety and doubt of the patient, even when it takes the form of violent hostility. What the therapist *is* and does insists, in Tillich's terms,¹ that it is worth trying 'to be', even if it means facing the threat of 'non-being'. The therapist must say, 'Neither do I condemn thee', but what he *is* urges the patient to dare to 'Go and sin no more'.

If then the therapist were successful in eliminating every verbal moral judgement, the patient would still experience the therapist's concern as judgement. But, in fact, because the exclusion of hostile moral judgement is the exclusion of only a part of moral judgement, psychotherapy is full of verbal moral judgements, for these are necessarily involved in two people 'speaking the truth in love'. The therapist's endeavour to uncover every defensive position is a perpetual moral judgement. There is no self-knowledge without self-judgement, and no giving of self-knowledge to another without judging him. Modern false presuppositions have led to psychological theories which mirrored their author's mistaken antithesis between 'critical conceptual judgements' and moral judgements. The biblical view is more correct. God's truth *is* His Holiness. Christ *is* the 'true light' (John i:9), 'the truth' (John xiv:6); and truth is something to be *done*, not merely a cerebral decision (John vii:17). When, for example, the therapist and patient come to know the truth about the patient's feelings towards his father, as distinct from false appearance, they are 'doing the truth' (John vii:17). They do the truth, because in inter-personal relations the intellectual recognition and the moral courage in which the recognition is made are one act, so that truth about 'I-thou' is always moral activity. So, too, the truth about the Father is known in the obedience of the Son. It is one person who says, 'I am the way, and the truth, and the life' (John xiv:6). The New Testament supports psychiatry in its wish to replace the old legalistic morality, the old Covenant, by true knowledge. But it is clearer in its recognition that this means a New Covenant, and

¹ C.f. Tillich, P. *The Courage to be*, p. 39. (Nisbet.)

it knows the Father by the Son, not the truth by the therapist.

If by moral judgement is meant a hostile attitude, a rejecting and killing process, an excluding from love and favour, then it is quite certain that Christ had no part of it. This is not His mission, 'For God sent not the Son into the world to judge the world; but that the world should be saved through Him.' Final judgements are left for the Last Day. Not Christ, but the world, makes such hostile rejecting judgements, and Christ's sufferings illustrate the nature and effects of such moral judgements. Yet, because He is the true light, what He is, what He says, and what He does brings the Divine Judgement into the world. For, confronted by perfect love, all but a sinless man must judge himself by rejecting it; he will be judged already (John iii:18), and thus in some way be judged by it in the Last Day (John xii:48).

For God and Christ are one, even in judgement, as the New Testament and Catholic theology constantly affirm; only a certain kind of degenerate Protestant theology has attempted to contrast the wrath of God with the mercy of Christ.¹

The psychological mechanisms by which men and women, in the act of rejecting love, bring judgement upon themselves, may perhaps be thought of as 'the powers of this world' (e.g. Col. ii:8, 20; Gal. iv:3, 9) and the results as the 'wrath of the Lamb'. Such wrath is visibly present and born in the suffering of the Lamb.

Christians then must be grateful to psychiatrists who insist on a continuing love towards others, a love which never makes hostile judgements. They must learn to examine their own lives for such legalistic rejections, whitened sepulchres which strive to conceal the rottenness within. But they will know that every other kind of judgement is involved in loving and being loved. If it were not so, then God's love in Christ, being perfect, would have been irresistible and forced salvation.

The suggestion that perfect love eradicates moral judgement is no modern suggestion. There were in St Paul's time those who supposed that if Love had done away with the old law, they might as well continue in sin 'that grace may abound' (Rom. vi:1f). They, like some psychiatrists today, have rightly rejected the old law which brought only condemnation and death (Rom. vii:7f), only to replace it, not with Christ, but with Diana of the Ephesians, the many breasted goddess who requires nothing of men but that they ask for more. This is the false love, the '*egoism a deux*' of poor psychiatry and 'how to succeed and get on with people', which Erich Fromm so devastatingly attacks. . . .² This poor psychiatry, this poor theology, which seeks

¹ Richardson, A. *Intro. to Theology of NT*, p. 77. (SCM.)

² Fromm, E. *The Art of Loving*. (Allen & Unwin.)

wholeness through basking in each other's 'cheap grace', is different from the good psychotherapy or good theology, where reconciliation, the love and knowledge of one another, has been 'bought with a price', by 'costly grace'.¹ In psychotherapy, each step forward, each resistance abandoned, is achieved when the patient 'sins boldly' in the confidence of the therapist's unchanging love for him. Where the patient offers what he supposes to be relevant material at no cost to anyone, even though the material takes the form of startling confessions, he makes no progress. 'Doing the truth' in psychotherapy requires love and moral judgement.

¹ Bonhoeffer's terms c.f. *The Cost of Discipleship*. (SCM.)

Iron Curtain not Love-proof

... Christians are like salt, which works only in solution. Christian holiness is not the sterile absence of infection, hermetically sealed; it is detergent and antiseptic, which functions where dirt is.

It has been said that Marxism is a Christian heresy, and indeed the communist shares much of this belief, not least in the dialectic between opposites which we have borrowed in expounding it. If once he sees that people are more real than the system and more worthy of reverence, he may come to believe, as his ancestors did, that Person and not Process is the most adequate image of the Ultimate Power. Perhaps he will see this, if we insist on caring for him as a person, meeting him, listening to him, understanding him as a person of like passions with ourselves. Perhaps we shall really believe it too, if we listen to him when he tells of the places in which, as he sees it, we have failed to treat him, and people of other races, as people worthy of reverence. This is hardest to achieve with the statesmen, who more than their followers are the slaves of ideology, but no iron curtain is love-proof.

T. R. Milford in *The Valley of Decision* (p. 43)
(British Council of Churches, 2s. 6d.)

Letters to the Editor

Vegetarian Evangelists?

DEAR SIR,

The unfortunate juxtaposition of my letter and that of Miss Sykes in your Spring number may have given your readers the impression that they were on the same subject. Those who take the trouble to look up Mr Rogers's earlier letter will see that neither he nor I was discussing vegetarianism—he with his eggs and I with my fish are to the orthodox Hindu in the same non-vegetarian boat.

Miss Sykes has already directed attention to the 14th chapter of Romans, the *whole* of which is probably the best possible introduction to this knotty problem. But as so often happens in problems of Christian behaviour, the application is by no means simple. May I indicate a few of the difficulties?

(a) Miss Sykes says 'my health and energy have *not* suffered'. Of course not! Even missionaries are well enough off to avoid the risks of a vegetarian diet. It is the poor who suffer for their vegetarian faith, not the rich. To some, as to the great Roman Catholic missionary Roberto de Nobili, comes the call to accept both a vegetarian diet *and* poverty, knowing that their health and energy *will* suffer. But that can hardly be the rule for the whole Church.

(b) Miss Sykes doubtless also discovered that her hospitality was unacceptable unless she employed only Brahmin caste cooks. Thirty-two years later she will see that system beginning to crumble. Would that have happened if Christians had quietly conformed?

(c) This last point may seem to many wide of the mark—that was a matter of opposing an evil, vegetarianism is one of forgoing a luxury. But is that so? Or must we say, politely but firmly that we believe the Hindu philosophy of life mistaken—that we do not believe it to be the will of God that children should be undernourished while monkeys gorge themselves and non-productive cows in

their millions ravage the countryside? There will still be a need for some like Miss Sykes to be 'all things to all men' that they may 'by all means save some'. But should the Church regulate its behaviour according to a false doctrine that brings misery to millions?

Yours faithfully,

P. H. JACKSON

Haileybury House,
St John's College,
Agra, UP, India.

That Man Again

DEAR SIR,

It seems a pity to have to say anything which might lessen the impact of Dr Raven's excellent article on 'Sex and Sacrament'. But I cannot, I fear, allow his remarks about D. H. Lawrence to go unchallenged.

Dr Raven finds John Middleton Murry's judgment on Lawrence 'final and decisive', and refers to *Son of Woman*. But I do not know of one literary critic or literary historian who takes that extraordinary tempestuous and unbalanced book seriously. Murry himself, in the introduction to the 1954 re-issue, admitted that if he were writing it again he would write it differently, and that it was unbalanced and written too much under the heady impact of that powerful, controversial figure. The odd thing is that he should ever have re-issued it, especially in view of the fact that only two years later, both in his *Journal* and in *Love, Freedom and Society* he gives a different, more understanding and appreciative picture of Lawrence.

Murry was a brilliant critic until his personal passions became entangled in the case. Before Lawrence's death Murry had become convinced that Frieda was really in love with him rather than with Lawrence: and after his death Murry became Frieda's lover ('With her, and with her for the first time in my life, I knew what fulfilment in love really

meant.") No wonder we find, in *Son of Woman*, not only the strange critical judgments on Lawrence's works (the dismissal of *Women in Love*, *St Mawr*, the over-valuation of *Kangaroo*, and the enthusiastic but rather eccentric reaction to *Fantasia of the Unconscious*): but even more, the extraordinary remarks on Lawrence himself:

'This man, we feel, has no business with sex at all. He is born to be a saint; then let him be one, and become a eunuch for the sake of the Kingdom of Heaven. For him, we prophesy, sex must be one long laceration, one long and tortured striving for the unattainable . . .'

[The reader will be] 'aghast at the intensity of loathing for woman in the sexual relation which Lawrence felt and uttered at the end of his life.'

'Sex, for him, is the escape from the torture of tenderness, the chance of oblivion; never an equal relation.'

'It is pitiful and tragic that at this moment in his life [sc. when he wrote *Kangaroo*] Lawrence had not the courage to take the mortal leap, and separate himself finally from woman.'

'He was radically conscious that as a male he was a failure.' Etc., etc.

Murry quotes the gamekeeper, Annable, in Lawrence's first novel (*White Peacock*) saying, 'Be a good animal, true to your animal instinct', and comments: 'No mistake is possible. Annable's creed is the same as Mellors' creed [sc. in *Lady Chatterley*]; it is the creed which

Lawrence eventually came to proclaim openly.' Dr Raven accepts this. Well. How this squares with Lawrence's doctrine of the permanence of the marriage relation (animal sex is not permanent) I don't know.

Yours sincerely,

MARTIN JARRETT-KERR, CR
Priory of S Teilo
Roath, Cardiff.

DEAR SIR,

A friend has lent me the current number of *FRONTIER*, which I have found most interesting. I am, however, puzzled by the statement in your editorial that D. H. Lawrence seems to have no place for children in his understanding of marriage.

It is repeatedly emphasized that Lady Chatterley wanted to have a child by the man she loved and did not want to have a child by anyone else. Her love relationship with Mellors was set in motion by holding a pheasant chick in her hands and weeping over her frustrated desire for motherhood, and as soon as she had had a couple of acts of intercourse with him she developed a passionate interest in a neighbour's baby.

Yours sincerely,

JANE DARROCH,
9 Falcon Gardens,
Edinburgh 10.

Isn't the answer that D.H.L. gave a place to child-bearing, but not to bringing up children?—J.W.L.

The Frontier Idea

HE is a bold man who at any time or place takes issue with Dr J. H. Oldham: nowhere can temerity be more manifest than where issue is taken in the pages of *FRONTIER*—the organ of that Council whose formation was perhaps Dr Oldham's crowning achievement, and itself the lineal successor of the *News-Letter* which he wrote or directed for so many years. Yet in his article 'The Frontier Idea' (in the issue of Winter 1960) he begs a number of questions and makes a number of equivocations which move even a most patient and respectful reader to protest.

Not that this article is the first occasion of such errors. Dr Oldham is only repeating arguments which he has frequently advanced through the years, and which have been challenged before.

He contests the notion of a Christian social policy, and, *a fortiori*, a Christian sociology, or doctrine of society: more positively he affirms that the 'autonomy of the secular' implies freedom not merely from ecclesiastical control, but even from dogmatic sanction or illumination. We need not waste time or space rehearsing and demolishing the case for a pure theocracy or for a clericalized society, controlled (if not constructed) by ecclesiastical power. Englishmen may sentimentalize over such a society in Tibet: few, if any, are likely to exalt this as a pattern for England. There is no argument, then, over the principle of 'the autonomy of the secular': but to claim for the manifold secular activities in modern society (such as government, law, medicine, art, industry, education, or scientific research) freedom from the direction of clerks whose Holy Orders are no substitute for technical competence, is not necessarily to claim freedom from the sanction of revealed truth—the truth about things, the truth about man, his nature and destiny, the truth about the Absolute *Prius* which creates and sustains both men and things.

Dr Oldham seems to identify the Church 'in its institutional embodiment' with the clergy alone. This is a seriously defective doctrine of the Church even 'in its institutional embodiment'. The Church is more than the clergy: the laity is not a mere *ecclesia discens et tacens*, but the main body of the institution.

Dr Oldham says that even the laity 'must not . . . in their judgements and actions in secular affairs commit the Church', but on one plane every action of every Christian commits the Church. Leon Bloy claimed that on this plane the Church, not only militant here in earth, but expectant in purgatory and triumphant in heaven, was 'committed' by

the least action of every baptized person. On another plane *nothing* 'commits' the Church short of a formal Act of Ecumenical Councils or Constitutional Synods. No act, no word of any single Christian, layman or clerk, nor of any group of Christians not in formal synod, can 'commit' the Church institutionally, though it may well affect the Church profoundly, in its essence, and still more in advancing or retarding its work of extending salvation to all men.

It may be suspected here that Dr Oldham is thinking of the Church in the same erroneous way as those who think of Our Lord Himself as part-God, part-Man, and trying to classify what He said or did 'as God' and what He said or did 'as Man'. Such a distinction is impossible as much in Ecclesiology as in Christology. It is the one Christ, the God-Man, who was the sole and unitary agent of every act, the single indivisible speaker of every word. Similarly it is the one Church who acts, whether formally in her Councils and Synods, or informally through her several members. It is the business of these members, not less than of formal synods, to bear witness to the truth in every moment, act and word: how else may men be saved? But this witness cannot stop short of social prophecy, no matter how technically involved or complicated societies may become, nor how intricate the social problems.

Dr Oldham does not, it is true, explicitly claim that it should stop short: though by implication the very idea of a Frontier suggests this. It is difficult to avoid the image of passports and visas, of the presentation of credentials and the satisfaction of immigration officers that it is safe to grant admission. Dr Oldham does insist, however, that it is not the province of the Church to have a social policy, and argues furthermore that it is not the property of Christian faith to assist in this.

This is the gravamen of his article—perhaps of his whole life. Alas that so serious an essay, so good a man, should rest upon such a fallacy! Yet fallacy it is to suppose that, whilst faith cannot be a substitute for technical knowledge, technical knowledge can none the less be a substitute for faith. Granted that faith is no substitute for technical knowledge, it is none the less the property of faith to furnish the perspectives through which all phenomena are to be observed and understood. Without these presuppositions and perspectives, phenomena must remain for ever relative: there can be no judgement, no decision, no value.

For a Christian, the standard to which all the complexities of human activity are referred must be the truth as it is in Christ Jesus. But this truth is not itself in the order of nature. It is in the order of grace—a free gift of God, revealed through His Son Jesus Christ. No accumulation of facts, no amount of inductive logic, can arrive at this: only when the facts are examined and reassembled in the framework of

faith, in the perspectives of revealed truth, can a distinctive and authentic Christian judgement be made.

This truth, we have said, is not in the order of nature, but in the order of grace. As such, although it may be infused in principle into every Christian at baptism, it needs to be explicated and developed by the whole Church in its experience and consciousness. This is a process continuous through the ages, which will end only with time itself. But the explications and developments already made in preceding centuries cannot be disregarded, or brushed aside as of no importance or relevance. To do this, as some Christians alas! do, is sheer illuminism. It is to make nonsense of any coherent notion of Divine Providence, or of the belief that God acts in history: for if it be true that God's nature and operation can be discerned in history, then there is a fair presumption that this may be discerned most clearly in the experience and consciousness of His New Creation, the Second Adam, the Church.

It is probable, however, that Dr Oldham is moved to protest against the idea of a Christian social policy or doctrine mainly by his innate distrust of all deductive thinking, and his reliance upon inductive logic alone. In this respect he stands with the great regiment of English empiricists; indeed he may be said to represent the tradition of English thinking over the past 300 years. The benefits and advantages of this tradition are well known. Its apologists must not complain, however, if this tradition and method are not universally accepted. For they do not depend merely on national character or temperament. They were made possible by quite exceptional and distinctive circumstances of national history, political power and economic affluence: and these circumstances scarcely existed outside England. It is this fact which is both the strength and weakness of English empiricism: strength, in that this immunity from foreign influences has enabled a vast corpus of scientific knowledge to be acquired and applied to technical improvements without distraction or dispute; weakness, in that the same immunity has inevitably enhanced the parochial character of English philosophy, and (worse) has led Englishmen to regard their parochialism as a sign of superior virtue or felicity, indeed as something in the order of nature.

In fact the circumstances which led the English to turn their back on metaphysical thinking, to deride deductive logic, especially from 'unverifiable propositions', and to concentrate exclusively on empirical knowledge (itself confined to inductive reasoning from sense data), are now passing away, if indeed they have not passed already. Even at their inception they were probably less forceful and favourable than was supposed: for the toleration which was exalted to the rank of a supreme national virtue after the acrimonious controversies of the sixteenth century and the bloody conflicts of the seventeenth was not so much a positive transcendence of opposed opinions as a largely negative

reaction to unresolved debate. It has been well described as 'bred by stalemate out of exhaustion'.

Nonetheless, between 1688 and 1938 (a period of 250 years), it was possible for the English to live, and even to maintain a high standard of living, without asking any ultimate questions, and certainly without making any examination of inherited presuppositions. Politically, England's power grew throughout the eighteenth century—reached its high peak in the nineteenth—and did not visibly decline before 1938. Economically, her prosperity increased *pari passu* with her political power; and with it went a comforting sense of civilizing mission to less favoured nations or races, which legitimized these happy conditions and which seemed actually to vindicate them in the sight of God.

But today England has no longer the political and economic power which she had. Her own customs, traditions—her very structures—are themselves under judgement. It can no longer be supposed that in England 'whatever is, is right' . . . which is the logical presupposition of all empiricism. Still less can it be legitimately supposed that every Englishman's sentiments are inherently Christian, so that his social actions and judgements can be safely expected to reach authentically Christian conclusions.

Englishmen may fairly thank God that they have been granted this long period of social peace, free from violent upheaval, and even from bitter dispute. But they must no less fairly recognize, as Mr T. S. Eliot warned them over twenty years ago, that such periods of 'neutralism' are exceptional. 'No man', no nation, 'is an island'—not even a sceptred one. Sooner or later all his activities—private or social, scientific or institutional—have to be evaluated, judged. Dr Oldham is right to insist that such judgement will be 'competent' or valid only when *all* the relevant facts have been assembled; no degree of piety, of religious sentiment, even of doctrinal orthodoxy, can be a substitute for that. But when they have been assembled, the only judgement on them which can claim the title 'Christian' is one which stems from the truth about man revealed in Jesus Christ, the truth about man-in-society of which the Triune Godhead is archetypal, the truth which generations of devout, holy and intelligent Christians have contemplated and explicated precisely so that there might be an explicit corpus of attested experience and belief (sc. dogma) to serve as a valid standard of judgement.

This is no logic-chopping—no attempt to rehabilitate outworn shibboleths, 'exploded beliefs' or unverifiable propositions in the teeth of evidence. It is a warning that time is short; that it can no longer be assumed that technical expertise will of itself make a man's judgement Christian, even if he be a baptized, devout and faithful Christian himself . . . any more than that piety or baptismal status will make up for factual ignorance; and that unless there is a clear recognition of the

limitations of inductive logic, and of the empirical method which goes with it, and a conscious deliberate appeal to dogmatic theology as the formulation of revealed truth (together with a humble and grateful attitude towards the social theories worked out by earlier generations of Christians, not as definitive judgements on *all* circumstances at *all* times, but as principles or norms of social organization), there will not only be no Christian policy for society in this country—there will be no Christian conscience, for there will be no firm principles of belief, no basic presuppositions to inform it. Still less will there be a Christian Frontier: for the nation's mind will have been overrun by prevailing secular philosophies, and its territory wholly occupied, with the elimination of all boundaries.

In his last paragraphs Dr Oldham returns to his first equivocation between the Church as clergy and the Church as institution. When she is organized (for particular internal purposes) in Synods, Assemblies, Conferences and even Parochial Church Councils, the Church may be *ipso facto* outside the (secular) sphere of human interest and activity. But when she is organized for worship or teaching, she is *not* outside: the whole case for the Church's liturgical and sacramental life is that it is *not* outside, but testifying to the truth about man within his 'secular' groups and activities—and not merely testifying to it, but actualizing it.

It is true that the structures of the Church inherited from the sixteenth century do not make this as obvious as we might wish. But already much is being done to shift the accent from the idea of the Church as a society or sect into which people are to be brought, towards the idea of the Church as that which is to be made within all natural groupings for their salvation and true ordering. Such an idea may offer less ground for the idea of a Frontier; but it is an essential, strategical principle for the Church's effective operation in the world today, as Dr Oldham's idea of the Church is not. As he himself observes, 'if the strategy of a combatant is right, it may survive any number of tactical defeats: whereas, if its strategy is wrong, a series of tactical successes' (such as a Frontier Council) 'will not prevent it from losing a war'. The first condition of a right strategy for the Church is a true, clear and catholic understanding of what she herself is: perhaps the Frontier Idea itself is under judgement.

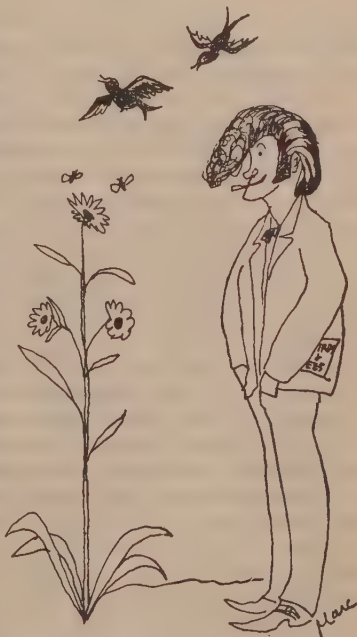
C. A. JOYCE

A Penguin on Adolescence

A RECENT Penguin Book¹ is one of the best books on the problem of adolescence that I have ever read. It is attractively written and in such terms as can be understood by the 'ordinary' parent. For example: 'The world of the ten-year-old is black or white; and he is both bewildered and resentful when his parents, or any other grown-ups, try to introduce shades of grey into their standards of value or behaviour.' Here is an explanation that many grown-up people would do well to ponder.

About sex, Miss Odlum says: 'It is an absolute duty of parents to make sure that their children know the facts of reproduction at a very early age and that they are taught in such a way that they do not appear unpleasant or indecent.' I am not quite happy about her view that all children by the age of six, or nearly, should know where babies come from, and so on. There may be a case for treating it much more personally and for some children the knowledge should not be transmitted until a much later date.

As Miss Odlum considers the adolescent at home there is some very hard hitting. If parents are prepared to read the chapter without prejudice they will rediscover that sometimes the truth is painful. For example, too many parents show a marked prejudice in favour of the younger child. To an older one they will make such remarks as: 'You must stop what you're doing and go and play with Freddie—after all, he's only a little boy'—which can produce a bitter hatred and unpleasantness. I rather incline to the view that the



¹ *Journey Through Adolescence*. By Doris Odlum (Penguin, 2s. 6d.).

younger boy might well be told: 'When you are as old as Tony, then you'll be able to do the same.' Ideally, of course, there ought to be equality, but human relationships make this almost a counsel of perfection.

The question of not imposing adult views on the adolescent is dealt with in a way that forced one to do a good deal of critical self-examination. Miss Odlum says: 'It is always better when adolescents tell you anything about a problem to ask; "What do *you* feel about it?" and let them express their own views before expressing any of your own, and then to say, "Yes, there's a great deal in your point of view".' The question of the adolescent helping in the home is specially a difficult problem. As Miss Odlum says, if they do help, it must be on their own terms. For myself, I should put in a plea here that grown-up people should at all costs avoid that irritating approach to an adolescent that is summed up in the phrase: 'Would you *like* to get my slippers?' How many times could we all answer: 'No, I wouldn't *like* to, but I will!'?

Later in this chapter I found myself disagreeing rather with the view that it is a great mistake to try to force children's confidence, and that they resent being asked such questions as: 'Where have you been?' and 'Who were you with?' It seems to me that the adult who has any responsibility and/or affection for children has not only the urge but the *right* to ask such questions in good faith. Miss Odlum has said that most parents are terrified that their girls will get into trouble with boys if they stay out late. At the risk of sounding rather crude, I think such parents ought to be reminded that it is possible for a girl to get into trouble during the hours of daylight just as easily as after dark.

The question of pocket money is dealt with most adequately. Nothing should persuade parents to hand out money on request. During the twenty years I have been in charge of an Approved School, one of the most common phrases that I hear from parents who are trying to explain their boy's lapse into crime is: 'I can't understand it; I've never denied him nothing.' I can't support too strongly the author's view that one of the best forms of training is to teach a child to 'forego a present situation in order to gain a future benefit'. If I were asked to put into one sentence the cause of the present increase in juvenile crime I should attribute it to the 'hire-purchase mentality'. Children who have been brought up never to want for anything soon discover that if mother cannot provide the money then the gas meter can, and will.

The chapter on the Discovery of Self is worth reading with more than usual care for, as the author has said, one of the most common complaints of adolescents is that they are misunderstood by the adults around them. Those of us who can cast our minds back to childhood will know how true this is. One thing Miss Odlum makes clear—love in the family sense of the term doesn't necessarily involve personal compatibility. I myself have always held the view that 'Blood is thicker

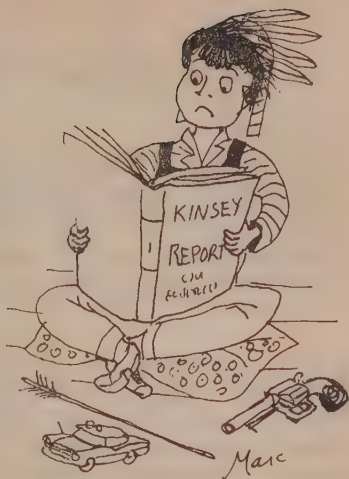
than water' is a physical fact and nothing more.

The Eleven-Plus examination comes under some criticism. From my own experience I would support the view that it is a disastrous thing to lay too much stress on academic ability as a contrasting feature between two children. Tests are all very well in their place but one must not forget that where one's knowledge of a child contradicts the test, it is much wiser to back one's opinion than to accept the test.

The Parent-Teacher Association meets with very proper support in this book. We find too often parents who wouldn't dream of putting their pet dog into kennels without seeing the kennels and making intensive enquiries about the conditions, but who will send their children to school and not bother to see either the school or the staff who will have the child in charge.

Miss Odlum deals most effectively with the adult's attitude towards snobbery—a vice which is completely missing in a small child. It reminded me of the story of the small boy who was told that he was not to go and play in the garden of the boy next door because he was dirty and foul-mouthed. Half-an-hour later the mother was startled to hear her small son call over the garden fence: 'My mum says I can't come and play with you in your garden because you're dirty and foul-mouthed, but you come and play in *my* garden because *I'm* not dirty and foul-mouthed.'

The chapter on the Adolescent and Spiritual Values is the most difficult to read because it needs really considered thought. But I would recommend this book unreservedly to all who have the interests of the adolescent at heart. To the worried parent I would say: if you will read this book thoughtfully and prayerfully you will be amazed to discover how much easier your relationship with your children will be.



C. B. COX

The Jesus of Fiction

D. H. Lawrence's story The Man Who Died would have been blasphemous if the author had been a Christian. It would not have been worth attention if the author was not influential through his other works, but D. H. Lawrence is influential and any book by him dealing with a Christian theme ought to be carefully considered by Christians. Many will feel that the theme of the book and therefore of this article is too disgusting to contemplate. There is no need for them to read further. Others may be helped by this comparison of D. H. Lawrence's 'Christ' with Jesus our Lord as we meet Him in the Bible.

IN D. H. Lawrence's story, *The Man Who Died*, 'Jesus' is supposed to have been taken down from the cross too early. In the tomb he regains consciousness, and manages to stagger to the mud-brick cottage of a peasant and his wife, who care for him until he is healed. Lawrence isn't trying to explain what might have actually happened after the Crucifixion. His fable, written at the end of his life, is intended to prove that 'Christ's' faith in selfless love is inadequate, and that his work can be ended only after new experiences. For Lawrence, unselfish love is a dangerous form of eroticism, and a man and a woman achieve fulfilment only when they learn to take as well as to give. In Lawrence's story, 'Jesus' understands this doctrine when he meets a priestess of Isis. With her he experiences the redemptive power of sexual love, and so his mission is completed.

Lawrence was a great artist, and so in assessing his claims for the redemptive power of sex it's surely fair to compare the imaginative power of his fable with that of some of the stories in the Gospels. Does he create a 'Christ' whose experience is more complete than, say, the man described in the Authorized Version of St. Matthew?

The most compelling part of *The Man Who Died* is the beginning. At first 'Christ' does not wish to take up again the burden of existence, and the description of his revulsion from life is profoundly disturbing. But soon he begins to escape from this death-in-life condition by awakening to the colour and vitality of the phenomenal world around him. He's attracted by the saucy flamboyance of the peasant's cock, and the green tips, pushing forward at the extremes of a fig-tree, stir in him a delight at the power of nature. In response to this mood, he buys the young cock, who is frustrated by being tied up with only three shabby hens. Later he watches with pleasure as his rooster kills another bird in a farmyard, and takes over a large brood of hens. After the fight is over, 'Christ' says to the Cock: 'Thou at least hast found thy kingdom, and the females to thy body. Thy aloneness can take on splendour, polished

by the lure of thy hens.' There's a certain squalor in this symbolism. Can the vitality of life in human beings properly be compared with the sexual instincts of a cock? Is the savage fight between the cocks anything but a display of cruelty? Lawrence was surely wrong in believing that the Christ of the Gospels was unaware of the phenomenal world. The greatness of Christ's language in the Authorized Version is that an absolute ideal of unselfish love is expressed by simple, concrete pictures of actual life, of travellers and shepherds, flowers and the growth of the crops. Compare Lawrence's description of 'a vast resoluteness everywhere flinging itself up in stormy or subtle wave-crests, foam-tips emerging out of the blue invisible, a black and orange cock or the green flame-tongues out of the extremes of the fig-tree', with the simple dignity of St Matthew:

Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

St Matthew achieves imaginative power because the glory of Solomon is given its full weight, and yet rejected as less than the mysterious beauty of the lilies of the field. Lawrence's stormy or subtle wave-crests, the blue invisible and green flame-tongues lack precision compared with the majesty of biblical language.

But the real test of Lawrence's ability to describe a higher form of experience than the Christian depends on the love scenes between 'Christ' and the priestess. He walks out of his nightmare into an idyllic pagan Arcady. The priestess means hardly anything to him as a person. She finds in him the 'reborn' man for whom she has waited, but there's little indication of what this means, and we may wonder what sort of full, loving relationship can be achieved by people who know so little of each other. Lawrence compares her to a white-and-yellow narcissus; 'she was Isis of the subtle lotus, the womb which waits submerged and in bud, waits for the touch of that other inward sun that streams its rays from the loins of the male Osiris.' This is mumbo-jumbo, the sort of mystical clap-trap to which Lawrence so often succumbed in his later work. 'Jesus' speaks in an archaic, stilted language: 'I saw the temple like a pale flower on the coast, and would rest among the trees of the precincts, if the lady of the goddess permits?' This is too high-flown to convey a real, incarnate love between two living people. When, at the end of the story, 'Christ' escapes in a boat, the oars 'were yet warm with the unpleasant warmth of the hands of slaves'. This is a real physical reaction, and it is typical of the idyllic quality of the love affair that 'Christ' finds the facts of the body repulsive.

The love scenes certainly are written with tenderness and com-

passion, but Lawrence dodges the problems of ordinary men and women by making his lovers part after a few short idyllic months together. Although the priestess is with child this does not affect 'Christ's' decision to go away. As usual in Lawrence, sexual love is redemptive in itself, and the children that may be produced matter very little. The relation between 'Christ' and the priestess cannot develop, as real human love must, into the life and duties of the family. In stories such as *Women in Love* and *Aaron's Rod* Lawrence typically solves his characters' problems by taking them right out of their own society, to wander in search of some unknown Arcady.

What, then, does 'Christ' gain from his experience with the priestess? What significant change has taken place in him as he rows away into the night? We are told when he leaves: 'He would go alone, with his destiny. Yet not alone, for the touch would be upon him, even as he left his touch on her. And invisible suns would go with him.' It is difficult, if we think of real sexual relationships, to know what Lawrence means by the *touch*. Can one love affair lasting a few months really transform a man, and send him back into the world with new power?

Side by side with *The Man Who Died* we should put the story of the Good Samaritan or the Prodigal Son. The imaginative power of these stories comes from their deep concern with those who suffer and those who sin. They tell of a charity and forgiveness which can be applied to real situations, and which have changed lives again and again during centuries of Christian practice. What evidence is there that Lawrence's faith in the power of sex alone, apart from the family, has the power to redeem a wasted life? Lawrence can only talk about 'Christ' being accompanied by 'invisible suns', whatever this may mean, and we are not told what he's to do with the rest of his life. No creative power is given to him.

The greatness of the Christ of the Bible is that His faith in renunciation is accompanied by a complete recognition of the importance of life. It is quite wrong, as the story of Mary and the rich ointment proves, to think of Him as one who did not know how to receive the love of others. Lawrence's later work is a revolt against the facts of experience, and a search for the idyllic. At times there is in him a profound disgust for physical life. When he describes the priestess as like the first pale crocus of the spring, he takes us away from the facts of touch, the sweat and the heat. The Jesus of the Bible was unmarried, but He spoke of the body with complete honesty.

T. RALPH MORTON

Is the Church clergy-ridden?

ARE we at the moment building up a pattern of church-life that is dependent and modelled on the minister as never before? I think we are in danger of doing so. And we are doing this at the very moment when we are trying to find a new pattern of life for the laity. This well intentioned effort, manifest in Lay Institutes and such experiments as the 'House Church', is likely to come to nothing unless the pattern of conventional church-life is radically changed. The experiments will either be pushed to the periphery and be tolerated as interesting oddities or they will be assimilated to the minister-centred pattern. For it is the strength of the conventional pattern that determines the kind of life we live.

This conventional pattern of church-life is the one thing that all the denominations in this country have in common. They differ in theology and in worship but you have only to read parish or congregational magazines, or look at the notices in the porch, or listen to the intimations to realize that, despite minor differences of name, they all live the same kind of church-life.

This congregational pattern of church-life would equally puzzle the Reformers and the Counter-reformers for they knew nothing of it and saw no need for it. It was only during the last century that it came into existence, for it was the way in which the Church endeavoured to meet the needs of men, women and children when the family-centred way of life collapsed in the new conditions of life in industrial towns. The congregational pattern began when the Church opened Sunday Schools and went on to organize leisure-time activities for those deprived of the benefits of the old family life. So now we have this accepted pattern of church-life—not only for the under-privileged but theoretically for all—the congregation as the new family. While we confess that this congregational pattern did not hold the industrial worker we should never underrate what it achieved in retaining the more prosperous in active Christian life.

We must note three things about this congregational pattern today.

1. Unless this pattern develops it will soon decay. If we see it as an unchanging pattern concerned only with religious education and leisure-time activities, it cannot survive. It can survive only if it becomes concerned with the adult interests of its members—work and politics. And it is with this wider conception of church-membership, that the Lay Institutes, the Lay Training Centres, and experiments like the House Church, are concerned.

2. This congregational pattern has brought with it a new conception of the ministry. It is summed up in the words *pastor, pastoral, pastoralia*. It is the picture of the shepherd and his flock. This is not the picture of the ministry in the early Church. Then it was one flock and one shepherd, not a collection of many little shepherds and as many little flocks. It was not the conception of the Middle Ages, when the religious sought their one life in a convent. The English vicar or the Scottish parish minister of the seventeenth and eighteenth centuries was the teacher of his congregation and the magistrate of the parish—which is the reason why he still signs applications for passports. This new pastoral conception expressed the radical change in his position which the congregation created for him in the nineteenth century.

3. The minister has become the greatest obstacle to the development of the congregation into responsible, adult life. Recently I attended a conference at which a rural minister of great experience was advocating the linking of parishes because this alone would provide the minister with enough people with whom to work. This may well be true for the country. But in the town this idea of the flock being dependent on the shepherd has had two disastrous consequences—seen in (a) its organization, and (b) its piety.

The organization of a congregation—and, therefore, the possibility of its development into an adult, responsible body—is limited by the fact that one man must have oversight and control of it all.

If you visit a congregation with 500 communicant members and then go on to visit a congregation with 2,000, why is it that you find that the group you are visiting in the second place, be it of women, men or young people, is not four times the size of the corresponding group in the first? Why is it that in any church of reasonable vitality these groups do not greatly differ in size and bear no relation to the total size of the congregation? Is it because there is a limit to the number of people with whom one man can have personal relations—and a limit to the number of activities he can control? No minister wants to confess to whatever body holds sway in his congregation, or to whatever court or person is over him, that something could happen in his congregation of which he knows nothing. He feels, and is made to feel, answerable for all that happens in his congregation. So he does not want anything to happen or develop which he does not know or control. There is, of course, a limit to what one man can know and do; but must this be the limit of the congregation's life?

Not that there is any great desire on the part of most members of the congregation to rebel against this, for this is the pattern they know and understand and they see their relation to the Church in terms of their relation to the minister and not to each other. Their status in the church depends on their relation to him. Furthermore, the congregation's interests, activities and concerns are determined and limited by

the minister's interests, activities and concerns. It is taken for granted that the minister should be the arbiter of the congregation's thoughts and life. Is it not for this that he is trained? So the life of a congregation is in a strange way determined by the curriculum of the theological college. It is difficult for any new interest in the thinking of the congregation or of a group in the congregation which is not inside the minister's training to find any place in the life of the congregation, and so the life of the congregation remains static. But this truth has a particular application in the case of the individual minister. The congregation is peculiarly at the mercy of his individual interests and concerns. And this has tragic consequences when the congregation changes ministers. Whether there is real continuity in the life of the congregation and, in particular, whether any experiment the congregation may be making should continue, depends on the idiosyncrasy of the new minister. And often the new man's only way of showing that he has a mind of his own is to scrap what his predecessor had begun. In some churches, certainly, this is the greatest obstacle to any discovery of new ways of life and witness.

So long as the life and thinking of the congregation are solely centred on and dominated by the minister there is no hope of any development of a new sense of mission.

Somehow the congregation has to grow into a life which is wider than the minister's. He has to get himself out of the way of the people. He has to learn to allow them to do things without him and without his knowledge. He must be willing to encourage interests and activities in which he can, at best, be only a learner. In a word, he has to learn to work with, and alongside, and even out of touch with people, even as they have to do.

The centrality of the minister in the organization of the congregation has led to his adoption as the pattern and example of the Christian life for the members of the Church. This is a new idea. In the Middle Ages with its clear definition of the religious and the secular life there could be no sense in telling the secular man to copy the religious. He could do so only by entering a convent. In the seventeenth and eighteenth centuries a vicar of an English parish or a Scots parish minister did not expect his parishioners to model themselves on him. He would have regarded as impertinence any such suggestion. He expected them to do what he told them and he would have felt himself qualified to tell them what to do in their particular vocations, because the Church had its teaching about the Christian soldier and lawyer and farmer.

Today in the absence of any effective teaching on vocation the only thing that the member can do is to take the minister as his model. He has received no training as to how he should live as a miner or a shop steward or a manager or a director but he sees that the minister is trying to live according to what he preaches; his imitation is sincere and

understandable but it is disastrous. Where he can follow the example of the minister is in those parts of life which are common to both—the personal, domestic sides of life. So this private side of life is seen as the one plane in which the Christian life is lived. The example of the minister cannot affect him in his working life, for the minister cannot follow him there. If his example is of relevance beyond the purely personal, then it can only be by following the minister into the latter's business and becoming a little minister. This taking of the example of the minister as the standard for the member is one of the reasons for the tragic decline in the participation of church members in political responsibility, both local and national. The minister, by choice and profession, tends not to identify himself with controversial questions. He is often wrong in this detachment but it is understandable. The loss is not so much in the contribution he fails to make as in the impression he gives to his people that this detachment is a higher Christian virtue than active participation. And when an example calls for inaction it is generally followed.

There can be no advance in our conception of the ministry of the laity till the church member is freed from this domination of the ideal of the minister. In the present position of the Church we cannot expect any great or quick change unless the minister himself gives up his central place and finds his true place. Perhaps he will do so only when he begins to distinguish the things to which he was ordained—the ministry of Word and Sacrament—from the things that the Church finds it useful to employ him to do as a trained and paid servant.

But it is almost certain that this change will come only when his theological training has found a different orientation. At the moment theological education aims at producing ministers for a minister-centred Church. If the urgent problem is the training of the members of the Church for their work in the world, then the training of the ministry must be seen as subservient to this.

There are many groups that are concerned with the question of lay training. They are all on the fringe of the Church's interest, though they are dealing with the fundamental and urgent problems of the Church. So long as this is outside the thinking of those directing theological education; so long as the ministers of the future are being trained to see themselves as the centres of the Church; so long as the training of members is seen as being important only during a shortage of clergy, there is no hope of any forward step in the mission of the Church. The more efficient the theological education, the more hopeless the position becomes.

DANIEL JENKINS

Evil Communications . . .

The Responsibilities of Controllers

This discussion of the responsibilities of the controllers of television, newspapers and other means of communication forms part of a forthcoming book, Equality and Excellence: A Christian Comment on Britain's Life, to be published by the SCM Press in September (21s.). This book is the fruit of a study sponsored by the Christian Frontier Council with the aid of a grant from the Nuffield Foundation.

A large number of lay Christians helped in the study by their participation in conversations, conferences and the criticism of drafts, and although Mr Jenkins writes personally and freely the book is intended as an answer by the Christian Frontier Council to the frequent demand for a fresh approach to the problems of Britain in the sixties. Other chapters are concerned with industry, incomes, education, class-consciousness, the world-wide 'war on want', the history of the idea of equality, and the biblical basis of the Christian concern for an equality compatible with individual 'excellence'.

The fact that the idea of equality is the keynote of this book on Britain today will cause comparisons between the conclusions of Mr Jenkins and those of Dr R. H. Tawney, whose modern classic, Equality, appeared just thirty years ago.

A GREAT deal of trouble is caused today by what appears to be a growing confusion of mind which exists among those who are in positions where they control the large-scale media of communication, a confusion which often results in irresponsible action. Some of them can often be heard to argue like this, 'Ours is a democracy, which we take to mean that one man's opinions are as good as the next's. Our task is to find out what the public wants and give it to them. It is presumptuous and authoritarian on our part to give them what we think is good for them.' This line of argument is used to justify the refusal to adopt superficially unpopular policies in politics. It is frequently used to justify triviality and banality in the press. It has generally been assumed to be almost axiomatic in the film industry and is constantly reiterated by apologists for commercial television. It can sometimes be heard, expressed in suitably pious language, to excuse sentimentality and over-simplification in the pulpit. It is our conviction that, although it contains some elements of truth in distorted form, this is ultimately an ideological argument, devised to cover up the surrender of responsibility to self-interest. It is a way of concealing the fact that the politician has become a stooge, the artist a showman, the journalist a gossip and the preacher a salesman.

Democracy requires an express insistence upon quality and distinction. Those whom it trains, often at considerable direct public expense in these days, to distinguish, pursue and disseminate excellence, have a duty to try to do these things and the public has a right to feel robbed if the effort is not made. In fulfilment of this duty, those who have been trained in this way, have a particular responsibility to understand clearly the difference between, on the one hand, democratic leadership which shows respect for fundamental equality, and, on the other, both authoritarianism and time-serving.

For example, the first thing such people should realize is the many complexities and ambiguities involved in the phrase 'giving the public what it wants' in the setting of modern society, with its centralized control and mass media. To imply that the phrase is self-explanatory immediately suggests that it is being used as an euphemism for giving the public what it will most readily and passively accept, with the minimum amount of effort on the part of the giver. Mr Christopher Mayhew, in his pamphlet on Commercial Television, has pointed out that polls conducted to discover how many people listen to or look at particular programmes do not measure the quality of the satisfaction derived from these activities. A mild satisfaction of the kind which will make people look with a measure of interest at advertisements may be derived by a large number of people from the typical programme put on by the television companies at the peak viewing hours but, apart from the small number of events which have almost universal appeal, the majority of programmes which evoke intense interest and satisfaction are likely to be those of a specialized character which appeal to particular minority groups of many different kinds. This is because the deepest interest is aroused and the greatest satisfaction given only when people are sufficiently alert and sensitive to make a disciplined effort to give of their best and when those who receive what they offer have taken the trouble to have an attitude which is able to appreciate the best.

It follows from this that the surest way of giving the public what it really wants is not by trying to reach the lowest common denominator of effortless acceptance but by encouraging those who have specialized in the various departments of human activity to give of their best. In the debate about the introduction of commercial television in Britain, it was argued by the spokesmen of those who were in favour of handing over programmes to television companies who could finance themselves by selling advertising space that to refuse to do so was to 'distrust the people'. But the argument failed to appreciate the point that the pressure of advertising interest, however high-minded it may be, is bound to be exercised in the direction of predisposing the public to favour the product advertised rather than to appreciate excellence. 'The people' are most fully 'trusted' when the most favourable conditions



are created for the honest, disinterested encounter of people with each other, with spokesmen or performers free to give of their best and to try to win others to share their enjoyment of the best, uncomplicated by the necessity to catch the idly uncritical attention of the largest possible number of people and to make them sufficiently indulgent to accept advertisements for breakfast foods. If it is true that in Burke's famous words, 'Your representative (in Parliament) owes you not his industry only, but his judgement; and he betrays, instead of serving you, if he sacrifices it to your opinion', it is no less true that your artist or your journalist owes you the attempt to be faithful to his own standard of excellence, and he betrays and does not serve

you if he sacrifices it to what public opinion pollsters or circulation managers discover the public in the mass will most easily take.

It must be emphasized that the gifted and trained person who does this not only surrenders his own integrity and freedom but also betrays those whom he addresses. Those who are more literate and more experienced and more discriminating than their fellows have an obligation so to convey news or entertainment as to help those who receive them to become themselves more mature, independent in judgement and capable of worthwhile enjoyment. If they exploit the undeveloped palates of those they serve by offering them only spicy tit-bits and meretricious sweets, it is not surprising that those who are not sickened by these offerings should begin to lose their taste for solid food. The fact that the newspapers which are probably still the most eagerly read and respected by simple people, their local weekly newspapers, are nothing like so silly and salacious as most of the large-circulation national press, proves that there is no immutable law of popular taste which compels the national press to produce the material which they turn out. These newspapers have 'given the public what it wants' only by deliberately stimulating, in competition with each other, the weakest and most frivolous interests of the public and thereby making it extremely difficult for anyone else to offer the public an alternative. The cynicism which is characteristic of many of the people involved in

popular journalism of this kind is not an accident; only men with a contempt for human nature and the community which they serve could carry on their trade in the way in which they do it.

Human equality demands that those who can exercise influence over their neighbours, whether through large-scale media of communication or in any other way, should show respect for those whom they address. It is their task, whether they are trying to instruct, inform or entertain, to help others come to share what they have honestly found to be good and to be strengthened in seeking the good for themselves. It is here that they find true equality. To exploit the weaknesses, ignorance and prejudices of their neighbours for their own gain and to use their gifts and education to do so is the reverse of what most people mean when they speak of the democratic ideal; it is certainly the denial of the attempt to express fundamental human equality in the life of society.

This point needs to be laboured today because the notion appears to have become widely held among people who might be presumed to be in a position to set standards of excellence for their fellows that to attempt to do anything of the kind is not democratic but a form of authoritarianism which is a violation of human rights. To want to do good by your neighbour is regarded as a peculiarly obnoxious form of evil, presumably because it is arrogant for anyone to assume that he knows what is good for his neighbour, since standards of what constitutes the good are purely arbitrary and private and have no validity for the community as a whole. Thus Mr Henry Fairlie, a well-known journalist, writing on 'The BBC: Voice of the Establishment',¹ produces as the most sinister characteristic of those who control that organization that they imagine that they know better than people do themselves what is good for them. The evidence adduced for this statement is that the two most distinctive Director-Generals, Lord Reith and Sir William Haley, believed that 'culture can be transmitted to the mass of the population by a curriculum of humane studies'. If this were only a rather awkward way of saying that they thought of culture in excessively formal and academic terms which created an unnecessary barrier between the BBC and many people, it would be an unexceptionable remark, but more than that was clearly meant. For, we are told, 'the mass of the people must find its culture, if it is to be real at all, by following their own tastes and their own pleasures'.

Now this could be a salutary reminder to 'top people' not to imagine that what they think is good for people is the same as what most people think is good for themselves, were it not for the fact that it begs the whole question of how much real freedom of choice is possible for people under the conditions of increasingly centralized modern society. Those in control of the mass media of communication cannot avoid

¹ In *Encounter*, August 1959, and also in the book *The Establishment* (edited by Hugh Thomas; Anthony Blond, 1959).

giving a lead and thus inevitably determining to some extent what the people think they want. Has Mr Fairlie never heard of or pondered upon the popular song 'plug'? Modern popular culture is largely manufactured, packaged and presented by 'top people' of various kinds. Almost everything depends, therefore, upon the attitude with which the controller approaches his task. What Mr Fairlie is presumably wanting to say is that many of our controllers have a self-centred and arrogant attitude, which prevents them from being interested in the real desires of those they serve and the situation in which they find themselves. The implication of what he does say is that no human being has that right to help his neighbour to grow in that appreciation of excellence which we have seen to be essential in an egalitarian society which tries to level up and not to level down. Under modern conditions, this leaves the field wide open for the exploitation of the public by those who have no principle except the desire to make quick profits. True respect for the public and its ability to create its own culture leads the controllers of the mass media to believe in the right of the public to access to excellence in conditions which help them appreciate it. Believing something to be genuinely good, they try to persuade others to share its goodness with them.¹ By the same token, they have to show respect for the attitudes of those they address and not use improper means of imposing their own ideas of what is excellent upon them. Yet it is better to err in this direction, provided one does it in sincerity and out of respect for people as equals, rather than to talk down to them in the contemptuous belief that all they want is rubbish. It is this respect alone which marks off the servant of the public from its exploiter.² Those who are gifted and trained to lead the public who do not show this respect are guilty of the 'treason of the educated'.

This treason is reaching such dimensions in modern British life that our social health is becoming gravely imperilled. With one hand society busily undoes what it is trying to do with the other. Long years of the lives of our children and vast sums of money and the zeal of ever-increasing armies of teachers are spent upon trying to obtain knowledge, competence and discrimination and to learn 'the things which are excellent', while large sections of the community use the education they have received at the community's expense trying to discover profitable ways of exploiting ignorance, stupidity, viciousness and

¹ 'The technique of getting essential information across is to be genuinely and truly interested in what one is doing and sharing it as best one can.' Mr Huw Wheldon, the television producer, at the NUT Conference on Popular Culture and Personal Responsibility, October 1960.

² Perhaps it should be said, in view of the abuse heaped upon him by Mr Fairlie and many others, that, whatever his limitations may have been in some directions, it was his possession of this fundamental respect which made Lord Reith at the BBC such an outstanding public servant, to whom this country owes a very great debt of gratitude.

laziness. Those who sell doped cigarettes to children as they leave school, taking advantage of their simplicity and their desire for experience, rightly receive the execration of most members of society. Is the activity of those who cheapen, poison and ultimately debauch their minds and their emotions so very different?

To forbid such activity, except of the most obviously flagrant kind, by law is a most undesirable expedient, likely to bring even graver dangers in its train. Apart from anything else, those who administer the law find it a difficult and tricky enough operation to identify obscenity, and they would be likely to find it even more difficult to cope with silliness, triviality and sophistry, which are found in higher places and which are much greater dangers. To invoke the sanctions of the law, anyway, is to expect another authority to do what should be done by the conscience of what used to be called 'educated public opinion'. What can be demanded, however, is that our legislation should not deliberately encourage the setting up of institutions which require the exercise of heroic virtue if they are to avoid, in Raymond Williams's memorable phrase, 'the exploitation of social poverty by speculators'. The establishment of semi-monopolistic and state-protected broadcasting and television systems dominated by advertising interests is the most obvious and urgent illustration of this which comes to mind.

Advertising is in many ways the key to the solution of many of our difficulties here. This is not to say that all advertising is bad. Much of it is the essential dissemination of information and, even when it is deliberately persuasive, it is often innocuous enough. In the appropriate places and in due measure, it adds to the gaiety of the common life and may even do a little to improve the standard of living. Its trouble is that it is generally a trivializing agency and its appetite is inordinate. It has to try to catch the attention by any tempting device it can find and, since it feeds on competition, it is always pushing its nose in where it is a distraction and a nuisance, and corrupting standards of excellence by making people too dependent on the more superficial elements of popular appeal. This is why there is such a strong case for the public control of advertising and why its activities in certain fields, such as those of broadcasting and the press, should be rigidly limited. Many people think, for example, that no measure would do more to safeguard the freedom and the quality of the national press than one which said that no newspaper should derive more than a certain proportion of its income from advertising. Such suggestions are, of course, always open to dispute. What cannot be disputed is that a healthy society is one where advertising is relaxed, modest, good-humoured and grown-up.

In general, we urgently need greater sensitivity and a more active conscience about the way in which controllers behave, and the greater the size and the more overt the public character of the organization they control the sharper our vigilance needs to be. Those who trade upon

the weaknesses of society in the realms of the mind and spirit should not be regarded as its successful leaders, but as members of its shady underworld. The difference between running a Soho strip-tease club and running some very popular Sunday papers is not very obvious and the proprietors of both should enjoy a similar social standing.

The Few and the Many

At first the Christians had no political influence, and only considered governments as pagan authorities demanding the Christian's obedience. The writers of the first three centuries acknowledge that they may serve a good cause, but regard it as out of the question that the Christians should serve as government officials or in the army. The Christians in other words, however much their numbers may have grown, are still 'the few', bearing a minority witness, and persecuted or tolerated by 'the many'.

The conversion of Constantine, who won the decisive battle for possession of the Empire under the sign of the Cross, changed all this. Christians could no longer stay detached from the business of government, cultivating personal perfection and criticizing government from outside. The theologians change their tune, and only too soon the Christians are employing the power of the state to put down not only paganism but deviant forms of Christianity.

From this point the Church is much more deeply committed to accommodating itself to the world's methods of preserving order and producing wealth, and more committed to generalize and legislate. The pattern of saving 'by many or by few' takes a new shape. On the one hand are the majority, generally conforming to the world, and at its best this movement would express the glory of God in just government, splendid buildings, literature and artistic achievement of every kind. But there were also always the protesting minorities: ascetics—like monks in the desert or in monasteries; puritanical protestants against pagan customs—such as the iconoclasts in art. The rejection of all Greek and Roman naturalism produced a new and austere type of symbolism which itself became the prevalent fashion in the early Middle Ages. Monasteries, which in the Dark Ages had sent out heroic missionaries to convert the barbarian invaders, preserved the seeds of a cultural life which would eventually expand and civilize the savages. How far the authority and standards of the Church can be expanded into the political organization, how far kings and emperors can be required to submit themselves to a spiritual authority, these are the recurring questions of the Middle Ages. The feudal system, in origin the only practicable method of preserving order among barbarians, came to be seen as a structure through which the whole universe was related to the supreme sovereignty of God.

T. R. Milford in *The Valley of Decision* (p. 16)
(British Council of Churches, 2s. 6d.)

BOOK REVIEWS

Quest for Faith

A Scientist Who Believes in God. H. N. V. Temperley. (Hodder and Stoughton, 15s.)

Return to Belief. Yvonne Lubbock. (Collins, 21s.)

Both these books concern themselves with the quest for faith. Dr Temperley sets out the evidence that led him from the position of an agnostic undergraduate into a satisfying and Christian philosophy of life. Mrs Lubbock drifted into agnosticism in her adolescence, and only after twenty years' search involving the reading of some 250 books came finally to see that the Christian claim is true.

Yet these are very different books. Dr Temperley is concerned with the intellectual approach to religious belief and his central problem is whether an impartial consideration of the relevant evidence by scientific methods leads to the inference that the universe is directed by a Mind. The argument is not taken much beyond theism, and where it is, has not sufficient depth to be of use to many readers. This shows itself particularly in the chapters concerned with other religions, and with the Bible and the Church. Although I am sure Dr Temperley is right in many of his opinions, I find it difficult to know for whom this book is intended.

Mrs Lubbock's book I am prepared to recommend to nearly everybody. Her journey to faith has been made with extraordinary integrity of both heart and mind. From Socrates to McTaggart, from Kierkegaard to Charles Williams, she has done her homework so well that even the collection of 'texts relevant to passages discussed' contained in over a hundred pages at the end of the book (and culminating in Christ's words about Himself) makes the book of great value.

It was the impact of Kierkegaard's thought that caused her to suffer 'a sharp attack of unwilling suspension of

disbelief'. To avoid this attack she turned to the examination of Hinduism, Buddhism, Islam, and Judaism. To no avail—her philosophical and religious wanderings end at the Cross and the Resurrection. This indeed is a pilgrimage of the mind, but it finishes not with a metaphysical scheme, but with grace and life and love, with atonement and coherence and exchange.

If we feel that Dr Temperley has given too little space to the things that concern Yvonne Lubbock, she herself seems to have read little in science; of the three books concerned with science from which she quotes, two belong to the nineteen-thirties.

This is a pity, since I believe some of the recent discoveries in science to be spiritually significant and theologically important, and neither of these authors has carried the quest for faith into one of the places where God may be speaking to us in our own age.

C. D. CURLING

Christian Ethics and Foreign Policy

British Foreign Policy since the Second World War. C. M. Woodhouse, DSO. (Hutchinson, 30s.)

Christian Ethics and the Dilemmas of Foreign Policy. Kenneth W. Thompson. (CUP, 28s.)

From those to whom much is given, much is required, and Mr Woodhouse has been given many opportunities to master the intricacies of foreign policy. Formerly in official service, then with the Nuffield Foundation, subsequently Director General of Chatham House, and now a Conservative MP, he has both played in the game and watched it from many angles.

One would therefore expect something cogent and trenchant from him. But his book is not that sort of a book. The first part of it is a generally fair, succinct and factual account of the moves on the international chess board since 1945. There is room for criticism here and

there. For example, he nowhere gives a good, sit-down discussion of Suez, but spreads his references. He has much too little to say about some of the attitudes and challenges that arouse popular feeling on foreign policy, and determine long-term changes.

Indeed, he hardly discusses group or race relationships which loom so large today in moulding the attitudes of nations, within or without the Commonwealth. Of course, he has a few lines about it, but quite incommensurate with their importance. Much the same must be said about his treatment of aid to the underdeveloped countries. He gives little guidance on the merits of bilateral as compared with multilateral schemes, and all the rest of the jargon. Yet, on all counts, this is a crucial field—to put it only on a self-calculating basis—in the struggle between Communism and the open society. When he discusses interdependence, he says accurately that Britain has shown herself unlikely to embrace a real sacrifice of sovereignty except under the pressure of war, but he does not ask whether this ought to be always so.

I think this is due to a certain complacency in Mr Woodhouse's attitude. He argues, and one cannot contradict him, that the purpose of British foreign policy is to protect British interests abroad, and these are dictated by Britain's circumstances at home. But is this a sufficiently complete description of Britain's foreign policy to serve as the keynote of a book? I doubt it, unless one stretches words to embrace a range of meaning which they would not imply to the ordinary reader. Even when Mr Woodhouse correctly defines our easy-going national attitudes he does not suggest that they should be challenged. For instance, he remarks that in 1959 Britain didn't wish to bring about radical changes, but to live with the world as it is. But is this so? Was there not already a strong feeling in 1959 that we could not go on with the 'cold war' at its then intensity, or with the underdeveloped countries in their then poverty?

Dr Thompson of the Rockefeller Foundation has also few illusions but his

book is on a totally different tack, and he writes from wholly different assumptions. It is a comforting book because it is good and gloomy.

This is most refreshing because at least we know where we aren't. Dr Thompson does not spare his own countrymen. His account of American faith in good faith, treaties and agreements would make angels weep, and the facts have probably done so long 'ere this. In the first thirty years of this century, the United States negotiated and ratified nearly a hundred treaties of arbitration and conciliation, but only two outstanding international problems were actually arbitrated and in neither of them was an arbitration treaty necessary. Successive Secretaries of State vigorously promoted this lush growth, and they were all honourable men. But what America has done, in spite of her obvious self-interest, her perverse idealism and historic isolation ought not to be forgotten. Marshall Aid stands as one of the few really imaginative and generous gestures of our century.

As for anticolonialism, it was nice of such a world figure as President Roosevelt to sum up the debate by saying: 'We believe that any nationality, no matter how small, has the inherent right to its own nationhood.' *Mirabile dictu*, Dr Thompson, an American, is puzzled about the wisdom of this sort of belief. But he has his own problems and the British do confuse him. Cyprus emerges as a colonels' struggle, Col Grivas against Col Harding. Who is this Col Harding? Could he be a relation of Field-Marshal Sir John Harding?

When Dr Thompson comes to deal with Christian Ethics he does it under the heading of 'Judaeo-Christian Realism'. This chapter is in the main a useful discussion of the complexity of moral judgments in political affairs. It does not carry the argument very far, and does not attempt to suggest the specific ways in which Christians should seek to work. And there is some confusion of ends and values. Thus, 'the American goal overseas is essentially one of translating the best in the missionary enterprise into secular terms'. I suppose

we should be grateful if the translation is good.

KENNETH GRUBB

The Yogi and the Journalist

The Lotus and the Robot. Arthur Koestler. (Hutchinson, pp. 296, 25s.) Since this book has already made a hit, I shall assume the reader's knowledge of its themes. As a debunking of Yoga and Zen it is provocative and entertaining, though rather unfair. The object of Yoga, says Koestler (p. 85), is the merging of the individual consciousness with cosmic consciousness. Not at all: he is here describing (if anything) Advaita, but not Yoga, which explicitly rejects the notion that the self becomes united with God (Brahman, etc.). But then why complain about 'bowdlerized versions' of the doctrine which are made available to Western sympathizers? Koestler is brought to the conclusion that neither Zen, Yoga nor any other form of Asian mysticism has anything to offer (p. 282). Is the implication that Christian mysticism might have? Then why does he not look at those forms of Asian mysticism which have analogies with Christian contemplation? Or is all mysticism out? If so, something better is needed than a discovery that there is nothing miraculous about Yoga or rational about Zen. Koestler has deliberately fastened on those forms of Eastern spirituality which have made a big impact on the cruder kind of Western intellectual. And he looks at them, sometimes, in a naïve manner. Suppose Yogic miracles *did* occur: would Koestler *then* go in for Yoga? And how can Buddhism be debunked without paying any attention to the living tradition outside Zen?

Amid the many misstatements, the following takes the prize: 'Their contribution' (sc. that of the great swamis from Shankara to Vinoba) 'lay more in their personality than in their teaching, and they rarely left written works of value on which their successors could build'. Shankara, Ramanuja, Madhva,

Shrikantha, Nimbarka, Vallabha, Vijnanabhikshu. . . . Is he really meaning these? His debunking of Eastern theology is like a man's doing an unfavourable survey of Lourdes and Mount Athos without reading anything of Augustine, Aquinas, Schleiermacher, Barth and others of that ilk.

A lot, though, of what he says about Yoga and Zen is correct, and he puts his finger on various Eastern social maladies. So what? I await with interest *The Easter Lily and the IBM Machine*, by some Oriental Counter-Koestler.

NINIAN SMART

Jesus Christ and the World's Religions

World Cultures and World Religions. Hendrik Kraemer. (Lutterworth Library. Lutterworth Press. 35s. 0d.)

This invaluable treatise is work in preparation for the 'coming dialogue' or 'encounter' between the world religions which has been announced by several other writers, such as Mircea Eliade the historian of religions. Dr Kraemer affirms first of all that 'the present rather confused multilogue of cultures and religions' does not yet amount to any real encounter. At present, 'Orient and Occident are both in process of revaluation of themselves and one another'; but this situation, 'full of explosive and auspicious possibilities' is almost bound, in due time, to lead to one of conscious spiritual confrontation.

Hitherto, the author reminds us, the West has been more receptive of the spirituality of the East than the East has of the West. He gives us a compendious account of the infiltration of Oriental ideas and cults into Europe and America, partly through Western individuals at odds with Christianity who have sought spiritual consolation elsewhere, and largely through the labours of European scholarship. But the latter have also given Islam and the East a better knowledge and understanding of their own spiritual heritage. (Incredible as it now

seems, India for instance had practically forgotten the very names of Gautama and of Asoka for centuries before Western savants studied the history of Buddhism). Thus, while Oriental religions have suffered from the erosion of Oriental culture as a whole under the 'invasion of the West', they have also derived stimulus from it. Dr Kraemer reviews all the main movements of revival in Islam, Hinduism and Buddhism, some of them energized, no doubt, by a spirit of cultural self-defence against the West, but none the less authentically religious.

Already, it seems, each of the great religions is collecting its own far-flung forces in world congresses (albeit reflective rather than dynamic in character). Colloquies between any or all different faiths have also begun and must be expected to develop. And here Hinduism, as Dr Kraemer says, possesses an initial advantage in its hospitable attitude to all religions as paths to one and the same end; but he notes also that this open-mindedness, raised as it is to dogmatic status, becomes another kind of exclusivism when, for instance, it spurns as 'arrogant' any suggestion that the Gospel is the normative concept of religion. The issue that this raises, and other preventive conditions of the 'coming dialogue', are discussed in the concluding sections of the book, which give a good account of other contributions to the same subject, including that of W. E. Hocking, which receives generous, if partly critical appreciation.

Probably no one but Dr Kraemer could have produced such a masterly and authoritative survey of the prospects of the world religions at the beginning of the atomic age. For where (except in Hocking, whose work belongs to earlier decades) would one find, in addition to the required theological and sociological competence, such long and intimate contacts with people of other faiths as Dr Kraemer has had in the mission fields of South-east Asia? He has given us an immensely informative treatise, a book to be re-read and kept for reference, for it will be long before it can be surpassed.

PHILIP MAIRET

Schools

The Process of Education. Jerome S. Bruner. (Harvard, 22s.)

The Christian Idea of Education. Edited by Edmund Fuller. (Yale, 11s. 6d.)

Schools of Europe. Anthony Kerr. (Bowes and Bowes, 25s.)

How difficult it is to review briefly three books as diverse, as intelligent and as challenging as these! The first is a concentrated statement of some of the implications of the startling theory now being put forward by some psychologists that any subject can be taught in some intellectually honest form to almost any child at almost any stage of development. That in itself of course offers us no clue to what is most worth teaching. Even if the criterion for any subject taught in the primary school is whether, when developed more fully, it is worth an adult's knowing, and whether having known it as a child makes a person a better adult, this begs the question of what 'better' means. Should the aim of education be to make life full of interest, or should it be to pattern the individual so that he fits in with what contemporary society values most? Interest can be tyrannical; values deemed important by contemporary society leave some important values out altogether. It is significant that though mathematics, science, literature and social studies are mentioned frequently in its pages, religion nowhere is considered as an educative subject in *The Process of Education*—though some of its pages are full of insight, notably those recognizing how important intuition is in modern life and the attention we should be giving to fostering its development.

Religion may not be mentioned in Dr Bruner's book because in the USA Religious Knowledge is not part of the public school curriculum. But more profoundly it is not considered because, as William G. Pollard points out in his chapter in *The Christian Idea of Education*, while Western man looks to his Graeco-Roman heritage for culture and education he does not expect his Judaeo-Christian heritage to yield very much of either. He is indeed at best just

beginning to recover the capacity to respond meaningfully to it.

This book, now published as a paperback, is a fifth reprint of a symposium of lectures given at a Connecticut seminar in 1955, with a record of the livelier parts of the discussions following them—in which occasional irrelevancies sometimes, like hares, get a fine lead over any chasing dog. The speakers—Anglican, Presbyterian, Roman Catholic, Eastern Orthodox—include Reinhold Niebuhr, Jacques Maritain, Alan Paton, Father Florovsky and Harris Harbison, Professor of History at Princeton, whose contribution seeks to answer one of the key questions of the conference (a question not touched on in Bruner's book): can a liberal education be a Christian education too? His reply, in brief, is that a liberal education can be lighted from within by Christian belief—and given a new dimension thereby. 'In every concrete fact and temporal event there is potential meaning that beggars the imagination. A liberal education does not reach its *own* goal unless a student senses something of this meaning.' But this does not at all imply that merely by adding religious instruction to the subjects of the curriculum or by 'christianizing' them one will be doing good. There is a certain integrity about the methods and results of both the arts and the sciences which must not be compromised by the external imposition of religious dogma. Nevertheless, to teach subjects in a secular way without religious insight is to teach them flatly, unprofitably, as lacking a dimension.

This is one of the threats of a secular education to those receiving it: another, as Maritain implies, is that it is overconcerned with the conscious part of the mind. There is a sense in which not merely the traditional Graeco-Roman studies but the sciences too, as usually approached, are *provincial* in their understanding of man and his nature.

Anthony Kerr's *Schools of Europe* is provincial in quite another sense. It is a forthright and original comparison of the actual provision made by some thirty European countries for the education of their children in schools. It is packed

full of valuable information, plentifully supplied too with prejudices and mistakes—but very much alive and kicking all the same. Surely this must be the work of a clever young Scot, educated at Cambridge and probably in history. Here are facts in abundance about systems of education; teachers and their qualifications; and sobering truths about the place examinations take in the lives of many a young European (and British) boy and girl.

What is taught is less important, however, than how it is taught—and that involves how we are encouraged to teach it by the social system, the social climate, the underlying beliefs, of the country and time in which we live.

W. R. NIBLETT

Capitalists and Protestants

Religion and Economic Action. Kurt Samuelsson. (Heinemann, 21s.)

This is a thorough and devastating critique of Weber's thesis that Protestantism contributed to the 'spirit of capitalism'. Dr Samuelsson first outlines the thesis and the critical literature that followed it, showing how Tawney and others, who rejected it in its simple form, have nevertheless far too readily accepted and diffused the idea that there is some relation between the two. He then shows that Protestantism was as anti-capitalist as Catholicism, and that captains of industry in the nineteenth century had an ideology similar to that of their medieval precursors, which had nothing to do with religion. He doubts if diligence, thrift and the abolition of usury laws had much to do with the development of capitalism. He shows that most of the correlations and generalizations made about these issues do not hold for all times and places, and that many of Weber's particular points cannot be substantiated. Many special factors have to be introduced to explain why some societies developed fast and others stagnated. The leadership in the industrial revolution of both Protestant(?)

Britain and Catholic Belgium obviously raises large question marks.

This is a short, readable, hard-hitting book, filled with miscellaneous information about very diverse periods of modern economic history. It should be compulsory reading for all who believe that large generalizations about religion and social affairs are significant, and who do not realize the complexity of the work of modern economic historians and the large areas of our ignorance. They will find themselves stimulated to further thought and deeper study. They will be tempted in particular to look more closely into the effects and causes of 'secularization' and the Enlightenment than perhaps theologians have been used to doing. They will be enriched by contemplating the many possible varieties of inter-relation between ideas, economic events, political forces, the emergence of brilliant families, and the physical-geographical background.

Nevertheless, Dr Samuelsson has not said the last word. His work is entirely critical, and eschews any attempt at any sort of general explanation of anything; 'we must refrain, in the interests of truth and commonsense, from *all* such generalization'. This is to go too far. 'Any sufficiently unambiguous definitions of "economic growth", "capitalism" and "industrialization" are impossible.' True of 'capitalism', a more or less meaningless concept, but not true of economic growth and industrialization. Dr Samuelsson indeed tends to make confusion worse by not clearly distinguishing the various stages of development of modern industrial society (surely one of the main defects of the Weber-type approach), and not asking whether some generalizations might not be made about the impact of ideas on action, and action on ideas, at particular stages. Protestantism had nothing to do with the Fuggers or the merchant of Prato, but it did coincide with certain other developments, which through seventeenth century scientific inquiry and the Enlightenment and much else besides, led to industrialization and all the rest. A too negative final answer

defeats itself. But Dr Samuelsson has done much to make us wary and open to new possibilities of explanation.

D. L. MUNBY

Faith and Fiction

The Novelist and the Passion Story. F. W. Dillistone. (Collins, pp. 118, 12s. 6d.)

The Borderland. Roger Lloyd. (Allen and Unwin, 1960, pp. 111. 16s.)

Dr Dillistone's study of four novels shows how the Passion of Christ may be reflected in modern times. Mauriac, Melville, Kazantzakis and Faulkner each reveal the print of the nails in flesh of our day, while purporting to tell no more than a tale. The first chapter explains in what way this is preferable to historic reconstructions of the Earthly Life—such as *The Robe*. Bringing the past to life is in literature an evasion for the artist, who must transform the full authentic record of experience into vision and symbol. With very few exceptions, such history gives only instruction and stimulus—and ready-made answers, if not supplied, are yet implied.

In retelling the stories of these four novels, Dillistone brings out his personal interpretation of their fables of redemptive suffering. At the centre of each lies a mystery—an 'incomprehensible certainty' as Hopkins once defined mystery to Robert Bridges. 'By mystery you mean an interesting uncertainty, whereas I mean an incomprehensible certainty,' he said.

The power and the glory of such mystery is best shown, it would seem, by glimpses through a partly familiar scene. Literature does not deal in information but in something more primitive and inclusive:

a communication, a scent

Direct to the brain

and the more cunningly an artist has applied his intellect to his work, the less overt cerebration and undissolved instruction it will show. A masterpiece like Melville's *Billy Budd* has the same power as Stanley Spenser's picture of Christ preaching at Cookham Regatta, sitting

in a punt and dressed in the uniform of the local Watch Committee—straw boater and grey mackintosh. 'I felt that was right for Him,' Stanley Spenser declared with utter conviction; and the conviction is there in the lines of the picture.

How the triumph is achieved, whether of religious or of poetic affirmation remains indefinable, though immediately recognizable when it is met.

It is possible to disagree with some of Dr Dillistone's judgements yet to accept his account, because his writing also carries this recognisable stamp of authenticity.

The disarmingly modest work of Canon Roger Lloyd must inevitably suffer by juxtaposition. He is himself a practitioner of that kind of historic fiction which Dr Dillistone would regard as dangerous, and in these lectures he is concerned with religious journalists; those writers who are prepared to give palatable instruction or popular edification; he confusingly mixes them up with genuine artists. Either you like G. K. Chesterton ('our theological teacher and no one has said him Nay') and Dorothy Sayers on *The Mind of the Maker*—or you don't. Once from the pulpit of Washington Cathedral, I heard 'Don't we all love Dickens' *Christmas Carol*, *Holy Night*, Bing Crosby—don't we all?' and the impulse to murmur *sotto voce* 'No, we don't' was irresistible.

Canon Lloyd begins by expounding the vision in the ninth chapter of Ezekiel. The Man with the Inkhorn 'was the first religious journalist, and he wore white'. It will be only too clear that I would prefer to have Dr Dillistone's exposition of the sixth chapter of Isaiah.

M. C. BRADBROOK

Churches and Church

The Churches and the Church. Bernard Leeming, SJ. (Darton, Longman and Todd, 35s.)

It is at last becoming evident, even in this country, that the attitude of the Roman Catholic Church to the ecumenical movement is not nearly so negative as has commonly been supposed. The establishment at Rome of a Secretariat concerned with the problems of Christian unity, the presence of official Roman Catholic observers at the World Council meetings at St Andrews, the Archbishop of Canterbury's visit to the Pope, are all so many signs of the same great reality, perhaps the most important single development within the movement towards unity since Edinburgh, 1910.

All this makes the appearance of this book especially valuable and important. It is the work of a distinguished Jesuit theologian, a writer of considerable authority within his own Church: and it is the first systematic and full scale attempt to treat the questions of the relations of Roman Catholics with other Christians to be published in this country. Many may find its conclusions cautious and reserved—and certainly one can find Roman Catholic writers who are more outspoken than Fr Leeming—but this very caution is part of its strength. For his book represents not an extreme or eccentric, but a central position within Roman Catholic thought. And what no one could deny is the calmness, the charity and the sensitivity to non-Roman Catholic positions, which is evident throughout its pages.

Perhaps the most intriguing reflection which is prompted by reading it is this. If already Roman Catholic observers have been able to contribute in this way to clarify our thought about the issues involved between separated Christians, what may not their contribution be now that they are beginning to become more directly and personally involved in work and thought along these lines? Surely there are great surprises in store for all of us as our knowledge of one another deepens and grows more real, and the barriers which four hundred years of mutual suspicion have erected, begin to fall.

A. M. ALLCHIN

BOOKS RECEIVED

- This Day Belongs to God.* Roger Schutz. (Faith Press, 7s. 6d.)
- Nations and Empires.* Neinholt Niebuhr. (Faber & Faber, 25s.)
- A Testament of Turning.* D. M. Roeloft. (Mowbray, 10s. 6d.)
- People of the Way.* Neville D. Gill (Skeffington, 18s.)
- The Living Tradition.* Frances Stevens. (Hutchinson, 35s.)
- The Screwtape Letters and Screwtape Proposes a Toast.* C. S. Lewis. (Geoffrey Bles, 12s. 6d.)
- Earth's Remotest End.* J. C. Pollock. (Hodder, 25s.)
- The Theological Frontier of Ethics.* W. G. Maclagan. (Allen & Unwin, 28s.)
- Zik.* Selection from speeches of Nnamidi Azikiwe. (CUP, 25s.)
- Christians of the Copperbelt.* John V. Taylor and Dorothea Lehmann. (SCM, 30s.)
- The Meaning of Sacred Scripture.* Louis Bouyer. (Darton, Longman & Todd, 35s.)
- Life, Death and the Law.* Norman St John Stevas. (Eyre & Spottiswoode, 35s.)
- Maurice Nicoll.* Beryl Pogson. (Vincent Stuart, 35s.)
- Down Peacock's Feathers.* D. R. Davies. (Geoffrey Bles, 13s. 6d.)
- The Ruined Tower.* Raymond Chapman. (Geoffrey Bles, 13s. 6d.)
- Management in Britain.* I. McGivering, D. Matthews, W. H. Scott. (Liverpool University Press, 25s.)
- Ways of Knowledge and Experience.* Louis Arnaud Reid. (Allen & Unwin, 40s.)
- Catholic Action and Politics.* Tom Truman. (Merlin Press, 30s.)
- The Church and Economics.* A Faith and Fact Book. Christopher Hollis. (Burns & Oates, 8s. 6d.)
- Les Principaux Faits de l'Histoire des Missions.* Thomas Ohm. (Eglise Vivante. Casterman.)
- In Search of Humanity.* Alfred Cobban. (Jonathan Cape, 32s.)
- Family Needs and the Social Services.* PEP. (Allen & Unwin, 30s.)
- God's People in India.* John W. Grant. (Highway Press, 6s.)
- The Just War.* Robert W. Tucker. (OUP, 40s.)
- Christian Mysticism and Subud.* J. G. Bennett. (Inst. for the Comparative Study of & History, Philosophy and the Sciences.)
- A Handbook of Christian Social Ethics.* Vol. 1, *Man in Society.* Eberhard Welty, OP. (Nelson, 42s.)
- The Churches and the Church.* Bernard Leeming, SJ. (Darton, Longman & Todd, 35s.)
- Images of God.* A. C. Bridge. (Hodder & Stoughton, 18s.)
- Jesus of Nazareth.* Gunther Bornkamm. (Hodder & Stoughton, 21s.)
- The Sociological Review Monograph No. 3.* Ed. Paul Halmos.
- Moral Issues in the Training of Teachers.* (Keele University College of N. Staffordshire, 12s.)
- The Borderlands of Theology.* D. M. Mackinnon. (CUP, 3s. 6d.)
- History and Myth.* David Cox. (Darton, Longman & Todd, 18s. 3d.)
- On the Eight-Fold Path.* George Appleton. (SCM, 12s. 6d.)
- Introducing the Christian Faith.* A. M. Ramsey. (SCM, 3s. 6d.)
- They Lived their Faith.* F. F. Goodsell. (ABCFM.)

(Note: Books should be ordered from your local bookseller and not from the FRONTIER office.—Ed.)

PAMPHLETS AND PAPERBACKS

With the co-operation of the Advisory Committee on Christian Pamphlets, a body which has been selecting and reviewing pamphlets since 1946, we offer each quarter a selected list of pamphlets and paperbacks of interest to our readers. We shall try to grade them by a simple system of stars:

** indicates a booklet of exceptional importance; * indicates that it is a very good piece of work. A listing with no star indicates that it is well worth your attention if you are interested in the subject concerned.

- ** *The Valley of Decision—the Christian Dilemma in the Nuclear Age*. T. R. Milford. British Council of Churches. See editorial comment on p. 79 2/6
- ** *A Mission of the People of God*. L. S. Hunter (Bishop of Sheffield). SPCK. See note in 'Frontier Chronicle', p. 103 7/6
- * *A Chosen Vessel*. Bible Studies in the Acts of the Apostles. C. F. D. Moule 2/6
- * *What is Man?* Bishop S. Neill. Two more of the World Christian Books series. Lutterworth Press each
- * *Reading the Bible Together*. Some methods and suggestions for parish groups. Harold Wilson. Church Information Office, for the C of E Board of Education 2/6
- Current Problems in the Understanding of Personal Responsibility*. A Bibliography. Church Information Office for the Joint Board of Studies 1/-
- Keeping Faith with the Patient*. Arnold S. Aldis. Tyndale Press 9d.
- Contemporary Psychology and Christian Belief and Experience*. M. A. Jeeves. Tyndale Press 1/6
- ** *Black Government? A discussion*. K. Kaunda and C. Morris. United Society for Christian Literature—Lutterworth Press 6/-
- Science, Industry and Faith and Technical Education*. Two reports of consultations available on request from the International YMCA Centre, Castle Mainau, Constance, Germany
- Questions and Answers for Christians on Nuclear Disarmament*. The Campaign for Nuclear Disarmament 6d.



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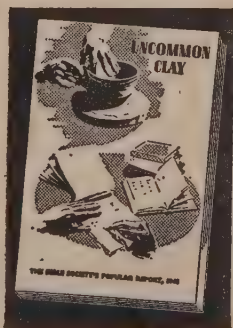
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From the Editor

MOST people live in Asia.' There are good reasons for our present preoccupation with Africa but that should not make us forget the inherent weight of Asia in the world. China or India each has a population much larger than the whole of Africa. Asia moreover is the home of ancient civilizations and ancient religions now in full resurgence. What happens in Asia will go far to decide what happens in the world.

The Christian Church is now established in nearly every Asian country. In most of the countries it is a tiny church but it is often influential beyond its numbers. Asian Christians are now called to play a part in the building or rebuilding of new nations. How are they accepting this calling?

In Japan, Christians are a very small minority indeed, and Dr Kitagawa reminds us in an article on another page that 'until quite recently Japanese Christians were looked upon as little less than alien', but it seems that a turning point has now been reached. Dr Kitagawa points to the fact that Christians took a definite part in last year's demonstrations that led to the cancellation of President Eisenhower's visit to Japan. The point is not whether they were right or wrong in their judgement but that 'for the first time in their short history Japanese Christians took an active part in a political demonstration with placards, parade and all, as a distinctly identifiable group'. Japanese Christians are now thinking independently about politics and are ready to 'identify themselves with the Japanese masses'. The ground of Japan has been well ploughed up by the bringers of Western technical civilization and some seed has been sown. The Bible is a best-seller, but there are very few converts. Japan will only be converted by a Christianity that belongs to Japan. Great spiritual changes mature slowly but they can happen quickly. The conversion of Japan, still far the most highly developed country in Asia, could have a decisive effect on the world.

In India the Church is rather over 4 per cent of the population and in some parts of India Christians are a sizeable minority. They include many of the poorest and most backward people in the country but they have some first-class leaders. In the last few years some of the Indian Christians have been giving concentrated attention to the task of participation in nation-building. Mr M. M. Thomas was appointed part-time secretary to this vast enquiry and, in partnership with Mr P. D. Devan-

andan, he has edited the result in the form of a small but weighty book.¹ If only we had something half so good of this kind in Britain!

This work has been closely associated with the World Council of Churches' study of Rapid Social Change. A number of national Christian consultations on various aspects of nation-building were called and were evidently able to reach a surprising degree of agreement. The mere list of the published reports of these consultations fills five pages, and the list of people who have taken part at one stage or another fills fifteen pages. No doubt Indian Christians argue about social policy like other people, but the aim of Mr Thomas and Mr Devanandan is not so much to give their own ideas as to express a general consensus. So one gains from the report a broad view of the dominant trend among the leadership of non-Roman Christianity in India. Indian names predominate in the list, but there are a few missionaries. Protestants, Orthodox and Anglicans are all well represented and I notice the name of an Indian Roman Catholic priest who has written for *FRONTIER*. When necessary, Christians have taken council for the common good with leading Hindus, for 'Christian participation in activities whose presuppositions and goals are conceived in ignorance or denial of Christ is as necessary as it is dangerous' (p. 302).

The conclusion of the work is that 'the ministry of the laity in the world is the central ministry of the Church, and the ministries of the ordained clergy and others within the Church must be considered in relation to that of the laity' (p. 305). This and most of what is said needs saying in Britain just as much as in India, but it is applied systematically and in concrete terms to the whole range of Indian life, politics, economics, marriage, the family and so on. One would like to see every church body in India deputing someone to go through the report to see where its conclusions affect, or ought to affect, the life of that particular body.

One gets no idealized picture of the Indian Church. 'The UP Consultation says that it does not know of any Church in the UP that has a social work programme' (p. 217). 'Caste . . . as well as class and class rigidity exist in the Christian community in large measure.' 'The Christian Fellowship should never be considered as a mere alternative to caste or class, but rather as its corrective, as the spiritual source of change and reformation' (pp. 234-5). 'At the present time very few Christians are making any serious study of Indian philosophy, history and social thought' (p. 280).

The impressive thing is that the Indian Church sees its own failures so clearly and that its leaders face their duties so honestly. The quality of many of these leaders is impressive by any standard; that and the ster-

¹ *Christian Participation in Nation-Building*. Ed. by P. D. Devanandan and M. M. Thomas, published by the National Christian Council of India and the Christian Institute for the Study of Religion and Society, Rupees 7.

ling quality of thousands of humble Christians have already enabled the Indian Church to make a contribution to nation-building that is out of all proportion to its numbers. There is only one thing that disappoints me. So little of all this seems specifically Indian. The problems indeed are Indian, but the diagnosis and the remedies prescribed seem surprisingly Western, not to say English. This is good in so far as it means that there is something of universal application which India has acquired from her connection with Britain; but I cannot help suspecting that there are times when British traditions and help from Geneva make it difficult for Indians to be themselves. The twin acts of helping and receiving help are the subtlest tests of Christian character.

In China the Church is a tiny minority and the Government is Communist. Communication between Chinese and Western Christians is near to vanishing point, and a good deal of the blame for this falls on us Westerners. In June I was at the World Christian Peace Assembly in Prague; the Chinese Churches were represented there and I gained some impressions which I now pass on. I ask my Chinese brothers to forgive me if I have misunderstood anything. The contribution of the Chinese Church to nation-building is to show the one unchanging Gospel in a Chinese dress. The Chinese Christians feel, rightly or wrongly, that 'everything has to be done afresh', not in the sense that a new teaching replaces the old, but in the sense that everything now has to be re-expressed in a Chinese idiom. Since the Revolution, the Chinese Church has become more sacramental and more theological. Not theological in the sense of a preoccupation with the traditional formulations of Christian truth, but in the sense of living by the Apostles' Creed and trying to penetrate ever more deeply into its meaning. The Nicene Creed is firmly held by the Chinese Anglicans but it is felt to be rather a European expression of those truths which the Apostles' Creed expresses in universal language. Chinese Protestants find it hard to feel that the Nicene Creed belongs to them, but the task of interpreting Nicæa to Chinese minds is not being neglected.

A Chinese Hebrew dictionary has been completed, and this means that Chinese scholars can now go direct to Hebrew without the intermediary of a European language. This is felt to make an enormous difference. The Hebrew and the Chinese ways of thinking both have a concrete, earthy quality, which is far removed from the abstractions of European thought.

The non-Roman churches in China are slowly but surely moving nearer to each other as their common life develops and as they discover a Chinese theology which unites them. They have not reached the stage when Chinese theological classics will be written, but, in an organic way, which seems very much in the Chinese tradition, they are moving towards that expression of the one Christian faith which their particular circumstances require of them.

Russia in Asia

Last year I wrote something in this column about the relation of Christianity and Islam in the Holy Land. There is another meeting point in Russian Turkistan. Siberia is really an extension of Russia in Europe and was settled by Russian peasants over many generations, but Russian-Turkistan is an Islamic country belonging by tradition to the world of Persian culture. Bokhara and Samarkand are great names in Islamic history, but now the Russian population is pressing down on Russian-Turkistan from the North, and Russians live cheek by jowl with Uzbeks, Kirghiz, Kazakhs, Tajiks and Turcomans. Islam under Soviet rule has shown a tenacity not less than that of Christianity in the traditionally Christian parts of the Soviet Union; yet the winds of the new age are beginning to shake Soviet Muslims loose from their traditional moorings, and the co-existence of Christians and Muslims in big cities such as Tashkent must in the end have consequences. There is very little evidence about this matter, but it seems that when Russians go to work in Turkistan this often strengthens their sense of Russian nationality. Sometimes this takes the form of their seeking baptism into the Russian Orthodox Church before they leave Russian soil, but it would be surprising if many of the Orthodox were active in seeking to convert Muslims to their faith. By tradition, Russian and Tartar regard each other as unconvertible; each has his religion which is in the order of things. But the Russian Baptists are bold and intrepid evangelists. One may be sure that they speak of their faith to Muslims as well as to Christians and Communists. However, a Tartar who joined the Baptists would still, I am pretty sure, be felt to be leaving his own people and becoming in some sense a Russian.

Neurosis and Sin

It has long seemed to me as a layman that neurosis and sin, or rather sinfulness, are closely connected, but the nature of the connection is baffling and much of what is written about it is confusing. Presumably neurotic actions are not sinful in the sense of 'actual sin' because they are not willed; yet they seem to proceed from a sinful condition, perhaps from that 'original sin' in which we all share. In an article in this issue a doctor examines the structural connection between neurosis and sin and he shows that the connection is close, but he leaves me wondering what follows.

If it be true that there are some sinful conditions which cannot be cured without the help of a doctor trained in psychotherapy, must it not be also true, these same conditions being sinful as well as neurotic, that they cannot be fully cured without spiritual help? I cannot expect to be cured of my neurosis by prayer alone while I refuse proffered aid which

might show me how I came into this dreadful state, but equally I cannot be cured unless I repent and ask God to deliver me from things that, to say the least, make me from time to time very disagreeable to other people. I am not at all sure what practical conclusions should be drawn, but if what I am saying is right, the current relation between the Church and the doctor's profession has gone wrong at this point. More often than not it seems to be assumed that a visit to a psychotherapist can take the place of confessing one's sins. It is true that after confessing our sins a few of us also need the help of a psychiatrist; and all of us need the help of a little psychiatric first-aid of the kind that is available in every home where the lessons of psychology are applied with common sense and restraint. But psychiatry and confession are two different things. One does not take the place of the other. To pretend that it does is idolatry.

The difficulty runs through the whole of modern life. We are in confusion about moral responsibility because we are in confusion about the relation between sin and neurosis. Modern society does not know whether to punish what seem to be the compulsive actions of some criminals, because modern society has not got an adequate theology of human responsibility. Likewise modern parents and schoolmasters can be fumbling in their treatment of naughty children because they do not altogether know how to take naughtiness that seems to be beyond the control of will-power. Here is an urgent practical problem that cannot be solved without the sustained co-operation of theology and medicine.

The Psalms

Neither the literary world nor the religious world seems to have taken in the importance of the revised translation of the Psalms that is being prepared for use in the public worship of the Church of England. The first forty-one psalms are now available (*The Revised Psalter*, SPCK, 3s. 6d.) and have been considered in Convocation.

Hitherto, one of the things that divide the English-speaking churches has been the fact that Anglicans use Coverdale's translation of the psalms whereas others use the Authorized Version. No church in the world uses the Psalms in the vernacular in its public worship so much as the Anglican Communion does; and the words of the Psalms occur continually to Anglicans in their private prayer. So it was natural that the Church of England should undertake this revision on her own, but it would be desirable to have comments from other churches before the new version is finally adopted. Is it too much to hope that this is the moment when we might get a common Psalter, acceptable to all churches?

The present version is not a new translation, but a conservative, yet bold, revision of Coverdale. No changes are made without strong

reason, but, when they are necessary, changes are made boldly, and made in such a way that they fit into the style of the original, not in the manner of a pastiche, but because the revisers have found words as bold and simple as the original.

The new version makes sense of the Hebrew tenses which defeated Coverdale, and the judicious use of inverted commas makes many dark passages plain. The division of the verses and punctuation have been unobtrusively improved. The revisers are: The Archbishop of York, Bishop Chase, the Organist of St Paul's Cathedral, the Director of the Royal School of Church Music, Mr T. S. Eliot, Mr C. S. Lewis, and the Regius Professor of Hebrew at Cambridge. They have carefully considered the musical needs of choirs and congregations, and print in an appendix Psalms 1 to 25 pointed both for Anglican chanting and for Plainsong. I am not competent to judge of all the matters involved in translating the Psalms, but, so far as my understanding takes me, I am enthusiastic about what is being done.

This seems to be the right moment for such a revision. The free rhythms of modern English poetry are in their way nearer to the rhythms of the Elizabethan Bible translators than any poetry that we have had since Dryden. One seems to detect Mr Eliot's subtle ear for rhythm in many of the felicities of this revision.

This version does not meet the needs for which the New English Bible is designed, but it does show what can be done by a sensitive revision of the older versions. Could the present team go on, after they have finished the Psalms, to revise the Authorized Version of the New Testament? For this one would need a New Testament scholar, who should not be an Anglican, in place of a Hebrew scholar; but there is no need to make any other changes in the team. I know this sounds cock-eyed, but it would work. For a revision one does not want all the qualifications that are needed for a new translation. One wants a team who can revise; that is to say, people who have enough scholarship to pick up anything that is really important for the text and its translation, and who combine with this a love for the Bible and a feeling for the English language. It is hard to get such a team, but here we have one. Let us use it.

How to Get *Frontier* for Nothing a Year

I draw special attention to the notice about an increase in the price of *FRONTIER* which follows immediately after this column. An increase in price being necessary, *FRONTIER*'s Board of Management has done its best to temper the wind to shorn lambs—and to reward enterprise among our readers.

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This last point shall be my defence if Daniel Jenkins and John Tinsley accuse me of excessive advertising.

J.W.L.

What Price Frontier?

FRONTIER became established through the generous support of the Survey Application Trust. FRONTIER costs the Trust about twice the present subscription income. It follows that, at the present prices, not only is there a heavy loss, but the more circulation increases the higher the loss. This cannot go on.

From January 1, 1962, the normal cost of a year's subscription to

FRONTIER will be £1 or \$4.00. The Trustees are anxious, however, that no-one should be prevented by economic considerations from subscribing to FRONTIER. For this purpose they propose the following concessions:

1. In future the half-rate subscription, which will be 10s. or \$2.00, will be available to *all* clergy (not only retired clergy) as well as to all missionaries and full-time students.
2. *Anyone who gets FRONTIER three new subscribers can claim a voucher for £1 available towards his own subscription to FRONTIER.*
3. A three-year's subscription, paid in advance, will be at the reduced rate of 15s. per annum (£2 5s. 0d. or \$9.00 for three years).
4. Bulk orders for not less than twenty-five subscriptions will be accepted from missionary societies at the rate of 7s. 6d. (\$1.50) per annum per subscription.

The new rates will come into force on January 1, 1962. All subscriptions received by December 31, 1961, will be at the present rates; after that date subscriptions will be at the new rates. Subscriptions falling due after January 1, 1962 may be renewed in advance at the present rates *provided* that the subscription is received by December 31, 1961.

It is expected that FRONTIER will still need a substantial subsidy from the Survey Application Trust even after these changes come into operation.



LETITIA FAIRFIELD

Consumers of Welfare

IN the last issue of *FRONTIER* Daniel Jenkins has given us an eloquent warning¹ against publicists who think that their chief function in a democracy is 'to find out what the public wants and to give it to them'. In the administration of social services, however, this attitude has an important place.

After some fifteen years of experience in the working of the Welfare State it is high time that an appraisal of the present arrangements as they appear to the consumer should be available for study. PEP² selected for their survey two groups, totalling 1,000 families with dependent children, in Greater London and in Northampton, precautions being taken to ensure that they were truly representative of the general population in regard to occupations and class structure. Information was collected by means of interviews and of a remarkably elaborate questionnaire which covered in detail the impact of the social services on the families, the satisfaction they had given, the reactions of the mothers, and suggestions for the future. One cannot but regret that the survey did not include old people, and single men and women, and one would have liked to hear something from those forgotten men, the fathers.

The first impression one gets is of a mildly sunny landscape, shadowed with patches of cloud, and some possible thunderstorms on the horizon. The welfare schemes are all working and the popular verdict is favourable, few urgent needs are unmet. With one exception—that of housing—there is a remarkable lack of severe hardship, even among groups with a strong 'tradition of poverty', such as married couples of the unskilled labouring class with several children and only one wage-earner. Even handicapped people, once considered unemployable, can find work, though one cannot attribute the blessed diminution of unemployment solely to good social planning, for a series of happy accidents is mainly responsible. The Report would have been little use if it had merely assured us that millions have never had it so good, and Mrs Moss in an able, if rather unimaginative commentary rightly concentrates on the discontents and imperfections it reveals.

A fact that emerges, with a sharpness surprising even to a doctor, is the importance of the new Health Service. It is the most used (99 per cent of the families had taken advantage of it), the most appreciated and apparently the most successful in meeting needs. It may also be described

¹ 'Evil Communications . . .', *FRONTIER*, Summer 1961.

² *Family Needs and the Social Services*. P.E.P. (George Allen & Unwin, 30s.)

as the most necessary, for the menace of sickness remains the most serious (23 per cent) of the family worries of which the 1,000 mothers were asked to unburden themselves. There is still a substantial amount of minor or chronic sickness rife in the community. As many as 39 per cent of all families had some member who was receiving treatment for some long-standing complaint, and 17 per cent had someone not getting treatment but not in good health. All these problems are known to the medical profession and are receiving careful consideration on lines not suitable for discussion here, but they may account for the fact that 27 per cent had been sufficiently dissatisfied with their doctor to make a change.

In considering complaints about the Health Service one wonders how often its failures are due to a defect in human relationships, and its success to gratitude for kindness as much as for technical skill. 'When mothers were particularly happy about the service they received from their doctor,' writes Mrs Moss, 'it was often because they felt he was friendly, ready to examine, ready to listen, and take an interest in them and their children.' On the other hand the chief complaints were that the doctor was not prompt enough in visiting the home when the children were sick, more because of the worry it caused parents than because of injury to the children. At hospital also, the main serious trouble arises over excessive waiting in the out-patient department (22 per cent made this complaint). Notoriously this is the weak spot in a very popular service, and, where excessively long waiting is not due to shortage of staff, most doctors would admit that poor organization or sheer indifference to the patients' point of view is to blame.

Even where there is dissatisfaction expressed with treatment (some 17 per cent) it is probably a breakdown in communication which is really at fault in many cases, rather than lack of skill: it is not always easy to explain, especially to less educated people, that the best is being done for them.

The doctor himself may be wholly unconscious that he is giving offence or causing anxiety. The root of the trouble may lie in an introverted temperament which does not easily tolerate the irrationalities of sick or worried people. He may have been reared in a medical school with bad traditions, or he may be one of those people who react to suffering by withdrawal into a protective shell of apparent indifference. This Report makes clear that the doctor is still revered as the dominant figure in the Health Service, but friendliness and understanding are expected of him as well as technical competence. No branch of this service can function effectively where these virtues are absent. The medical schools should see that the techniques of good personal relationships are embodied as an integral part of students' training.

In vivid contrast to the enthusiastic view of the Health Service is the position of housing. The ordinary well-meaning citizen will find it

disheartening that, in spite of the colossal efforts of all political parties since the war, so much remains to be done. Almost a third of the families questioned had a housing problem, and a quarter of these cases were 'serious'. No less than 62 per cent had applied to the Housing Authorities but in vain. The overcrowding was much more urgent among the unskilled labourer group though 31 per cent were in council houses. There was no unreasonable grumbling over the wretched conditions in which many families were bringing up their children; indeed their courage and patience leaves one humbled.

Two subsidiary problems of some importance find supporting evidence in the mothers' statements. Firstly, the plight of the toddler in the sky-scraper is the cause of increasing anxiety to responsible parents, and the failure to supply nursery schools leaves them without a remedy. Secondly, the growing pressure on every kind of accommodation is found to be the worst stimulant of race-prejudice. To the mother without a home, Irish and Jamaicans cease to be human beings and turn into 'dirty foreigners'. If there is an easy answer to these or any of the problems connected with housing one does not find it in these pages.

With educational benefits we come to one of the oldest and best tried-out departments of the Welfare State, but the atmosphere is one of bewilderment not found in respect of the other services. It is often forgotten that the great mass of the population have no personal or traditional experience of education continued into adolescence. Until recently it was a stigma not a privilege (except in the rare case of winning a scholarship) and meant there was something wrong with the child. Having to keep a non-earning teenager did in practice inflict great inconvenience on the whole family. The parents are here shown to be reacting well to the changes on which educationalists have rightly insisted. The majority of mothers want their children to stay on at school after fifteen, and only 12 per cent protested that what their children were learning was 'of no use to them'. They do, however, want to know whether the children's time is being used to the best advantage and how the extra schooling is expected to benefit them. It is useless to talk in terms of general cultural advantage yet, for they are naturally thinking of careers and wages and marriage for the girls.

It is surely a healthy sign of the 'parental responsibility' of which we hear so much that below the top (managerial and professional) class 30-40 per cent of mothers say they would like to be told more about the schools, and to have more chance to discuss their children's careers with the teachers. One knows that much work has been put into attempts at this sort of enlightenment but evidently not enough, and the parents rightly reserve a discretion to judge the results of education for themselves.

One striking revelation of the Report was the impact that class distinctions still have on education: 55 per cent of the top social class

had used private schools as against 3 per cent of the operative classes and they were far more satisfied with the results; 84 per cent of this managerial class thought all the schools their children attended were good or very good but only 67 per cent of the clerical class and 63 per cent of the unskilled operatives were equally pleased with their state schools. There seem to be sounder reasons than mere snobbery at work, for mothers of all classes claim to be looking for good examination results, more individual attention, good discipline and a happy atmosphere. It was the mothers of the top class who more often got what they wanted.

Allowing for a natural reluctance to admit that one has thrown away money, there remains a disturbing element in this expression of opinion. The comparative lukewarmness of parents over state schools (and especially the Junior schools) is rather shocking to me as a former school doctor for I have seen so much of the devoted service of the teachers and of inestimable benefits to the children. But there is no question of the higher prestige of the private school. It will evidently be sometime before they 'wither away' before the improved state schools, as we are assured is happening.

There is little space left to discuss the rest of the social picture lit up by these very interesting tables. The replies on cash benefits show that the money is often considered 'of little use', but in fact it is acting as an effective cushion against the impact of sickness and other misfortunes. There is no sign of any desire to tie the workers' prosperity to wives' or children's allowances as in France. For the future the chief need is better housing ('there is no substitute for houses'), but the mothers also make excellent suggestions for supplements to the Welfare services. It would seem that in an increasingly equalitarian society, it is the intimate domestic needs which are the most difficult to meet. The larger national needs, like health and education, are in a sense easier to plan and to provide for than the problem of help in caring for young children or for old people: there is, for example, a substantial demand for home-helps and for nursery schools which the local authorities are quite unable to satisfy. It is worth discussing further whether these needs, so essential to the good life, can best be met by co-operative action outside the state services or by a further extension of them. If the word democracy is to mean anything at all, it will surely have to be assimilated with the Christian concept of sharing one another's burdens; the only question is how this should be done. PEP has made a solid contribution to the future of the Welfare State.

S. O. ADEBO

The Human Obligation in Nigeria

The substance of an address to the Nigerian Christian Council on 'The Christian Contribution to Responsible Citizenship' given by the Head of Public Services in Western Nigeria.

WHAT does one mean by a responsible citizen? I would say that a person was a responsible citizen if he possessed the following qualities:

awareness of his obligations to society; a determination to equip himself, intellectually and otherwise, to fulfil those obligations; and, the resolution to fulfil them to the best of his energy.

A responsible citizen is one who sees life as an opportunity to do something for the world rather than to take out of it as much as he can.

A lot has been said and written about fundamental human rights, and that is as it should be. But a lot deserves also to be said and written about 'fundamental human obligations'. I believe it to be the duty of Christian people to proclaim with all our might that it is more blessed to give than to receive. That is why I conceive of the responsible citizen as one who sees in life an opportunity to give rather than to receive, one who makes it the object of his life to put himself in a position to render the most effective service and, having so equipped himself, puts his intellectual and other resources at the service of humanity.

The smallest but basic unit of society is the family, and it is at the family level that any member of society must first demonstrate his capacity for responsible citizenship. One of the unfortunate consequences of the industrialization of society is its effect on the integrity of the family. Yet it is still true to say that the importance of the family is highly appreciated in the most advanced Christian countries. In those countries it is still useful to the politician to be able to say that he is the head of a happy family. Hence, people like Sir Winston Churchill and Lord Attlee used to conduct their electioneering campaigns accompanied each by his wife. It is the same in America. If a man cannot manage his family successfully, can he reasonably be entrusted with the management of a nation?

Unfortunately, in Nigeria, we do not seem to care to ask ourselves this kind of question. We seem prepared to vote or otherwise appoint to responsible office a person with the filthiest domestic record. In this regard my impression is that we are worse than our fathers. They were

polygamous, but not, generally speaking, lascivious. They had a greater appreciation than ours of the importance of the family.

We are becoming more and more mercenary. We are also becoming more and more selfish, to the detriment of the weaker members of the family unit. There are too many husbands who think that the money they earn is primarily for their selfish selves alone, with the result that their wives feel compelled to take on, or remain in, full-time employment, to the prejudice of the home education of their children.

Leaving the family level, how much sense of social responsibility do we find today in the free world? Speaking a few days ago in Chicago, President Kennedy gave the answer. He was speaking with reference to his own people in the United States, but what he said, let us confess, applies even more to us than to them. These were his words:

It is one of the ironies of our time that the technicians of a harsh and repressive system [he was referring to the Communist system] should be able to instil discipline and ardour in its servants, while the blessings of liberty have too often stood for privilege, materialism and a life of ease.

To the evils of materialism will always be found added in under-developed countries the evils of ignorance and corruption. It is not as if the more advanced countries are free from the vice of corruption. They are not. The difference between them and countries in our stage of development is that they have over the long period of their evolution managed to reduce the incidence of this canker worm to manageable proportions, whereas we, in our state of relative unsophistication, are not sufficiently well organized to do so. It will accordingly be part of our Christian responsibility to fight these great vices, namely, ignorance, materialism and corruption.

I have attempted very briefly to define what I consider to be the most important obligations that a responsible citizen must assume in this country. I shall now proceed to say why I think them to be obligations in the acceptance of which the Christian is best able to give a lead. Our God is a God of love and, at the risk of being regarded as naive, I am prepared to submit that if we only carried out Christ's injunction to love our neighbour as ourselves, we would be able, not only to accept these obligations with pleasure, but also to carry them out with success. Only the other day, I was in conversation with a friend of mine who is one of the senior Chiefs in a town in this region where a new Oba was recently installed. He told me this interesting story. Apparently he and the other senior Chiefs in the area wanted to make sure that their new ruler would not be a despot. So some of them suggested that they should draw up a list of 'don'ts' for the Oba, a sort of *Magna Carta* setting out the things that he should not do. My friend told them, very wisely in my opinion, that to have such a list could be dangerous. Who

could anticipate all the things that an Oba could do that could harm his subjects? Supposing an item of evil was inadvertently omitted and the Oba perpetrated just that evil, would he not claim that he was entitled so to do by the fact of the omission of that item from the charter? My friend went on to propose that, instead of compiling a list of 'don'ts', he and his friends should go up to the Oba and suggest to him only one rule of conduct, namely, that in all his actions in relation to them and to his other subjects he should invariably be guided by love.

Truly has it been said that love is the fulfilment of the Law. And did not St Paul say that there were three great qualities—faith, hope, love—but the greatest of them is love? If we love our neighbours, we will not subordinate their interests to the attractions of filthy lucre. We will not worship materialism, we will dedicate ourselves to the service of our fellow men. We will treat men as ends and not merely as means to an end; we will believe in the brotherhood of man and of course the fatherhood of God.

There are those who contend that the Church should not interfere in public affairs. I should say that whether they are right or wrong depends on what they mean by intervention. I would say that on moral issues the Church cannot possibly stand aside. The world would be a better place today if the Church in Europe and America had the guts always to speak out on the moral issues of the day, as Christ did, regardless of the physical consequences. If the Church in Nigeria does not proclaim unequivocally that it stands against corruption, no matter in what quarters; if it fails to declare in the clearest terms that it is opposed to fraudulent acquisition of wealth and gross irregularities of opportunity, and to all forms of man's inhumanity to man, it will by its attitude be helping to prepare Nigeria for the introduction of a political system that would not permit of the free practice of Christianity.

Speaking out in this way is the function of the clergy. I am sure that when some of our political leaders decry Church intervention in politics, what they decry is not the sort of thing that I have just outlined. I cannot think that any responsible politician will object to the clergy proclaiming at the top of their voices the tenets of their religion and warning about the dangers to the community of the vices of ignorance, materialism and corruption. But certain priests in certain lands go further than this. They pick upon particular items of a political party programme which they consider 'unchristian'; they not only put forward their own views about them—as I believe they are entitled to do—but they go further and mount a full-blooded campaign against the party on this account. It has been known for some priests in such circumstances to go to the extent of threatening with excommunication any church-members who give support to the party concerned. A church which goes to this length is inviting trouble, not only for itself, not only for the people of the country, but also for Christianity itself.

Political issues are not simple. They usually involve considerations other than the religious. Often they require for their solution knowledge and experience not normally possessed by a clergyman. For these reasons the prudent course for priest or prelate is to confine himself to the giving of warning and guidance on the moral aspects of policy.

The role of the laity is different, though equally important. It is the duty of the laity to participate freely and fully in public affairs in their community. It is their duty to carry Christianity to the front-line by making it their guide in everything they do or say. But it is not their duty, in my opinion, to establish a Christian political party in the sense of a political party composed only of Christians. Christ Himself was always found in the midst of sinners, trying to convert them to the path of rectitude. The duty of Christian people as responsible citizens is to associate with people of other beliefs and, by practical demonstration, to propagate the principles of Christianity.

In conclusion, I wish to emphasize the importance of the Christian making himself a personal example of the responsible citizen. That is indeed the greatest contribution that we can make to the moral uplift of this nation. The priest can hardly expect his congregation to take him seriously when he condemns morality or corruption or materialism if he himself is known to be addicted to those vices. Those who live in glass-houses cannot afford to throw stones. In the same way, the Christian layman must try to radiate Christianity in the manner of his living. If he is a civil servant, he should endeavour to be an incorruptible civil servant, neither giving nor taking any bribe. If he is a school-master, he should concentrate upon his teaching and not employ on his private ventures part of the time he is supposed to devote to helping his pupils. If he is a government pharmacist, he should demonstrate his Christian love of his neighbour by giving to the sick the medicine actually prescribed by the doctor; he should not, when the doctor prescribes penicillin, give instead an injection of distilled water and reserve the penicillin for his own 'private practice'.

Christianity can make a very signal contribution of responsible citizenship to the development in this country. It can make Nigeria a safe place for freedom based on justice and fair play. But it can only do these things if we all, clergy and laity alike, make ourselves a living embodiment of the faith we profess and of the principles that have been laid down for us by the Christ Himself.

The Water and the Steam

IN April of this year, the British Council of Churches met in Dublin, in a predominantly Roman Catholic city, where something under 5 per cent of the population are even nominally attached to churches associated with the Ecumenical Movement in its organized form. As usual, when the Council meets out of London, there were public meetings and services which presented the work of the Ecumenical Movement and the claims of Christian Unity to a wider public. The numbers attending these meetings exceeded all expectations; plainly, a large proportion of the lay members of the non-Roman Catholic churches of Dublin (together, I suspect, with a sprinkling of Roman Catholics) wanted to learn what was going on.

These events and their setting raised in my mind some thoughts about the nature of our unity in Christ. It was impossible to forget that we represented only a tiny fraction of the total Christian forces in the place where we met. However successful the churches of the 'Ecumenical family' may be in achieving greater unity among themselves, this success will still touch only a small sector of the Christian front in many parts of the world. That, of course, is familiar enough, but we do not often have the opportunity of seeing it in such a practical and concrete form. I do not want to comment here (any more than we could in our Dublin meetings) about problems of formal relationships between the Roman Church and other Christian bodies. I want rather to look at some of the wider aspects of unity.

The life of the Church is dynamic, it needs a moving picture rather than a blueprint to portray it. Sometimes we can see the Church assembled in its recognizable institutional forms—in public worship, in week-night meetings, in ecclesiastical assemblies and so on. For most of the time, all we can see are empty church buildings, a few ecclesiastical offices and occasional clerics. Yet we know that the main life of the Church does not lie with these; it has gone out and is scattered throughout the 'secular' life of society. To borrow a term from physics, the Church exists in two phases like water and steam, the same substance in different states. It alternates between an 'assembled' and a 'scattered' phase, and this alternation is the essence of its life. These two phases are different; generalizations about one cannot be applied to the other without error. Yet it is an even greater error to confine our thinking about the Church solely to the assembled phase—and this is precisely what so much of our ecclesiastical thinking is prone to do. It is only too easy

(for reasons which Ralph Morton¹ indicated in the last issue of FRONTIER) for ministers and pastors to think of their flocks as passing 'outside' the Church when they leave the church buildings. Yet lay folk are as fully members of the Body as ministers. The Church is *the Church* no less when it is scattered than when it is assembled—though it may manifest its churchliness in very different ways.

The preparatory studies for the Third Assembly of the World Council of Churches see the Church as having a threefold call to witness, to service and to unity. This call demands many things of the 'assembled' churches; it demands rather different things of the churches when they are 'scattered', and we have given less thought to the latter than to the former. Dr Manson has pointed out that the Christianity which conquered the Roman Empire was not so much an affair of brilliant preachers addressing packed congregations, as of shop-keepers, slaves and craftsmen teaching Christ in and through their work;² in other words, at this key point in history the distinctive witness of the Church was exercised when it was scattered. Most of us know in our hearts that the same could and should be true today—though it is not always easy to see what to do about it. Similarly, institutional forms of Christian service (Inter-Church Aid and Christian philanthropic agencies) have their due and proper place; yet the *main* way in which we can serve our fellows (or fail to do so) is at the human level of work, citizenship and neighbourliness.

What then about *unity*? Here, I think, we have to dig deeper, since unity is so often discussed solely in relation to Church Order. Our concern can perhaps be brought into focus if we think of our efforts for unity as being on three levels. Firstly, there is the denominational and 'headquarters' level, where most of the decisions on reunion, intercommunion and inter-church relations have to be made. Secondly, there is the 'local church' level, concerned with relations between neighbouring congregations and issuing in joint services and meetings, shared parish magazines, exchanges of preachers and so on. Thirdly, there is the recognition and expression of our unity in the one Body *in the places where we live and work*. The first two levels relate to the assembled Church, the third to the Church when scattered.

The Dublin scene from which we started throws this distinction into sharp relief. A non-RC layman there may be rightly concerned with improving the relations between his own (Presbyterian) congregation and the nearest Church of Ireland parish church. But at home in a Dublin suburb, or working in a factory or office, he finds himself living and working with a whole multitude of fellow Christians, the great majority of whom are not touched by the Ecumenical Movement in its

¹ 'Is the Church clergy-ridden?' FRONTIER, Summer 1961.

² T. W. Manson, *Ministry and Priesthood: Christ's and Ours* (Epworth Press, 6s. 6d., 1958, p. 21).

organized form. Unless he is to identify Christianity with Protestantism, he must recognize and express his unity with them in Christ in quite other ways. It would be rash for me, as an Englishman, to advise Dubliners what to do about this. But the same problem exists in differing forms for us all. We are all, consciously and unconsciously, constantly meeting with fellow-Christians of many denominations and confessions in the ordinary traffic of life. Are we to refrain from any expression of our unity with them until the institutional disunities of the Church are fully resolved? And, let us be clear, this is essentially a *lay* matter; clergy and ministers can, in the nature of things, give us only scanty help in finding our way through it.

The Unity of Christians in the World

Our Unity is a unity *in Christ*, centred in our personal dependence upon our one Lord. Some would say that there is no more to say—that if our loyalty to Him is strong enough, all else will follow. But that is too simple. Depth of personal commitment does not *automatically* resolve the disunities of our divided churches—nor will it *automatically* enable us to find our true relation to our fellow-Christians in the tough texture of society.

There are many bogus forms of unity which may lead us into false paths. Thus, the belief that our unity is to be found in agreed moral standards is doomed to disappointment—witness the differences, even within one communion, about gambling, alcoholic drink, contraception and nuclear disarmament. We must seek to learn God's will and to obey it; but the hope that we shall find an agreed morality upon earth is a false hope, more likely to lead to pharisaism than to scriptural holiness. So too, the attempt to form Christian pressure-groups, political parties and so on, aimed at pursuing a coherent 'Christian policy' in society, has a chequered history. It has been attempted at various places and times—but with very ambiguous results. A more subtle and perhaps greater evil is the development of a Christian 'underground', secret society or power clique (either of one communion or more widely based) by which Christians tend to favour each other in appointments, promotions and placing of contracts. The corrupting influence of this tendency is perhaps one reason why standards of public morality are often low precisely in those areas where levels of churchgoing and ecclesiastical loyalty are high.

A question underlying all this is the relation between 'love of neighbour' and 'love of the brethren'. St Paul poses this question, perhaps unintentionally, in Galatians, vi. 10 when he says 'do good to all men, but especially to those who are of the household of Faith'. Just how are we to take the word 'especially'? Such a qualification seems contrary to our Lord's teaching when He tells us to model ourselves upon God who sends His rain upon just and unjust. Our loving service is to be available

indiscriminately, with no regard to the religion, race or moral worth of the recipient—or so the Samaritan story suggests. It is easy to see how, when the Church becomes a community set in a pagan and perhaps unfriendly society, it has to take a special responsibility for its weaker members. So the strength of the Church may come to lie in its internal mutual self-help. Christians may come 'to love one another' in truth, but to have only an attenuated and second-rate grade of love available for those outside their fellowship. And, as we well know, this can happen even more obviously with narrower groups, denominations and confessions within the Christian family. Is there, then, *any* sense in which our fellow-Christians have a greater claim on our love and service than any other human being has by virtue of our shared humanity?

How far should Christians deliberately seek to search out, to recognize and to bring into the open the common Christian allegiance they share with workmates, neighbours and people whom they meet in public affairs? Or should they keep quiet about these things, and deliberately keep the relationship on a 'human' basis? Perhaps most of us keep quiet, with the result that after a long period of close personal collaboration we may not know the religious beliefs of our colleagues in professional and public life—and I have often heard this fact denounced in the pulpit as evidence of defective faith. Yet there are sound reasons for such reticence. The dangers of 'religious favouritism' are real enough, both for those who are subject to authority and for those who exercise it. Then too, at work we join in a common human enterprise of believers and unbelievers. If we are Christians, we know this enterprise to be a God-given duty—yet it is one which will be better done if we keep our collaboration at the *human* level, and avoid divisive religious references. Perhaps if we were perfectly balanced and wise, there would be no problem of when to speak and when to keep silence. But for muddled sinners it is not so easy.

What practical consequences flow from our shared life in Christ? Perhaps the most fundamental hallmark of our unity is (or ought to be) a mutual *trust*—a trust which can survive differences of opinion and practice. I often wish that Charles Wesley, in his great hymn to our unity 'All praise to our redeeming Lord' had left out the verse 'even now we think and speak the same and cordially agree'. Because the characteristic thing about the Church is not agreement—but that we can *disagree*, in trust and charity.

Then, too, the Christian body is a place where we can *ask for help*. When we come upon anyone, whether a fellow-Christian or an unbeliever makes no difference, who needs help which we cannot ourselves give, it is to other Christians that we can go, without awkwardness or presumption, to seek that help.

This may seem thin and negative; if there is so little to unite us and so much to divide us, does our unity count for much? Yet these things are

the starting point for action. In the body of Christ we find those whom we can trust and upon whom we can call in the service of our fellows. There may be few moral judgements, political campaigns, social policies and forms of service about which we can rely on finding widespread agreement among our fellow-Christians. That should not worry us. There are few Christians with whom we cannot find some points of collaboration, some opportunities of shared service, if we are willing to look for them. That is our starting point.

If we say that 'we are one in Christ' but do nothing, unity is a meaningless word. If we are put off because we find ourselves in disagreement, our unity is killed at birth. If our unity is to come to life and to grow we must actively seek for expressions of unity in shared service in the ordinary affairs of life. And this living and growing unity among lay Christians dispersed in the world need not wait upon the achievement of institutional unity among the churches. Indeed, such institutional unity will be pale and lifeless unless it is built upon our unity 'in dispersion'.

House of Commons Luncheon

A LUNCHEON MEETING, sponsored by Dr Eric Fletcher, M.P., to mark the publication of the book *Equality and Excellence* will be held at the House of Commons on Thursday, September 21, at 12.45 for 1.0 p.m. Among the speakers will be Mr John Beavan (Editor, the *Daily Herald*) and Mr Jenkins.

A limited number of places will be available for FRONTIER readers, price 15s. Applications, addressed to the Christian Frontier Council, 59 Bryanston Street, London, W1, should be sent in before September 14.

A Frontier Luncheon Experiment

A SERIES OF INFORMAL LUNCHEON MEETINGS will be held at the King's Weigh House Church Hall, Binney Street, London, W1 (just off Oxford Street, 100 yards west of Bond Street station), on October 11, 25, November 8 and 22, at each of which Mr Jenkins will give a short talk on matters arising out of the book on *Equality and Excellence*, followed by discussion. A home-prepared sandwich lunch, more substantial than that which has normally been available at FRONTIER Luncheons, will be served from 12.45 onwards, price 2s. 6d. (pay at the door).

Will anyone wishing to be present at luncheon on any of these days please inform the Christian Frontier Council Office, 59 Bryanston Street, London, W1, not later than Monday morning of the week in which the meetings are to be held.

DAVID BASTIN

On Advertising

NO one, these days, who works in the advertising industry expects to avoid criticism. Advertising has become society's whipping boy. Too often, however, the attacks are ill-informed and worse directed. This is a pity. Not merely because it is unjust to advertising people, but because the effect of biased criticism is often not reform but stubbornness. On the one side the critics wield furious tar-brushes, on the other the industry protests that it is whiter than white. Nobody seems to notice that, like most human activities, advertising is neither wholly good nor wholly bad. It is capable of improvement but not necessarily ready for damnation.

In an article in a recent edition of *FRONTIER*, E. J. Tinsley attacked advertising. His charges were serious, amounting to an accusation of deliberate deceit and organized blasphemy. The evidence for such charges requires careful analysis, particularly since they are typical of attacks which are frequently levelled at advertising. In examining them, I do not want to suggest that advertising is faultless—too many of its defenders have fallen into that pit. I merely want to show, if possible, that critical opinion, Christian or otherwise, may have to be more profound than it has tended to be. Simple abuse or superficial judgements are not enough. For advertising is not simple. It involves a wide range of fields of thought—economics, sociology, politics, ethics, psychology. To consider it properly necessitates considering the whole social and industrial complex.

A Waste of Money?

In 1946 the annual advertising expenditure was £99 million; in 1957 it was £334 million. The present expenditure must be well over the £400 million mark. This is a sum very much higher than our present expenditure on nursery, primary and secondary education, the 1958–59 figure for which was £334 million.

The implication here is that, as a nation, we have got our priorities wrong, and that the situation is getting worse.

But this kind of comparison, it could be argued, is misleading if not irrelevant. Of course advertising expenditure in 1957 was higher than in 1946. Rationing in the earlier period and inflation in between have seen to that. Besides, this kind of comparison could equally well be made like this:

Advertising expenditure in 1960 was £453 million. This is still less than half

the net public expenditure on education estimated to be £1,000 million in that year.¹

The answer is that absolute figures tell us little. What we want to know is what *proportion* of our resources is being spent on advertising. Pre-war, advertising accounted for just over 2 per cent of national income. For some time after the war, shortages and restrictions reduced this to a little over 1 per cent. In 1957, the year quoted by Mr Tinsley, it was 1.9 per cent (less, incidentally, than in 1938). Currently it stands at 2.2 per cent. This does not tell us whether the money spent is wasted, but it does at least view expenditure from a just standpoint and removes the emotional clutter with which the figures are too often surrounded. The main question, however, remains.

It is often suggested that this feature of advertising is economically desirable to sustain demand and maintain full employment. This is an objection that only an economist could answer properly, but even an observer gains the impression that other means of stabilizing the economy are at the disposal of the modern statesman.

Certainly there are other means available, but not within the framework of a free enterprise economy. The economic justification of advertising depends, as I see it, on the acceptance of an economic régime of private initiative and competitive enterprise. It is perfectly legitimate to think this an undesirable state of affairs. But if so, then one must surely put forward some plausible and workable alternative.

Accepting, however, the desirability of a free enterprise economy, it is arguable that advertising is an indispensable element in it. The main economic claims made for advertising are:

- that it is essential for the development of mass production techniques and for the resulting lower production and/or marketing costs and prices;
- that it is a guarantee of quality or value, and stimulates product improvement;
- that it stimulates effort and output by sharpening incentive.

Not all these claims can be substantiated perhaps and certainly not in every case. However, they are at least significant enough to warrant the kind of penetrating study given to them in works like Harris and Seldon's *Advertising in a Free Society*, from which this statement of them is quoted.

Harmless Amusement or Deliberate Plot?

A common attitude to this type of advertising, particularly as it is used on commercial television, is that it amounts to nothing more than a harmless amusement which happens incidentally to be good for business. The advertising industry itself is anxious to foster this idea . . . the public image of popular advertising reflects a deliberate contriving to suggest that it is all innocent fun . . .

¹ Statistics taken from Advertising Association estimates and Central Office of Information publications.

The history of advertising, as Turner points out in the title of his book on the subject, is shocking. However, for the past thirty years at least, the advertising industry has spent much time and energy trying to make itself more professional. To pass this off as a result of purely commercial motives is to be too cynical. There are today a large number of professional bodies concerned with advertising. These include the Institute of Practitioners in Advertising, the Advertisers Association, the Television Programme Contractors Association, the Incorporated Society of British Advertisers, the Newspaper Society, the Periodical Proprietors Association, the British Poster Advertising Association, the Screen Advertising Association, the Institute of Public Relations, and others. These bodies all have voluntary codes and professional standards which, combined with the considerable body of law relating to advertising, afford some protection to the consumer. This protection may be insufficient but it deserves to be noticed, as does the fact that much of it came from within the advertising industry itself. A comparison between the 1941 Pharmacy and Medicine Act and the self-imposed code of the advertising industry is interesting because of the extent which the prohibitions of the latter exceed those of the former.

At this moment the Institute of Practitioners in Advertising is re-examining its own Code of Practice. One hopes that the violence of the attacks made on advertising will not force it into a position where it dare not make more stringent restrictions for fear that the critics will feel that all their points are vindicated and the time is ripe to redouble the attack. For, by and large, the advertising industry takes its responsibilities very seriously. But then advertising is not an Agency Game or any other kind of game. It is a serious business and would like to be thought of as such. The world in which Peter Wimsey scampered so elegantly has not only fled: today one doubts if it can ever really have existed.

An Appeal to Instincts—and the Lower Ones at That?

The advertiser is not anxious to stimulate second thoughts and seeks to contrive it that our only reaction to what he is saying is immediate and impulsive.

That advertising constitutes an appeal to instinct rather than reason is a common criticism. Of much advertising it is clearly untrue. Few people buy motor cars on impulse or washing machines as whims. Of the greater part of advertising, however, it is a fair observation. The objection is that the advertiser takes too low a view of human nature. His appeal ought to be on the basis of rational argument. But the trouble is that human beings do not generally act as the result of rational argument. As F. P. Bishop points out in his book *The Ethics of Advertising*:

Reason does not prompt or impel us to action—that seems to be the one basic opinion upon which the different schools of modern psychologists are united.

The Behaviourist answer seeks to explain all human conduct in terms of purely physical reaction without any reference to the 'mind' or 'consciousness'. The psychoanalysts require us to believe that 'mental processes are essentially unconscious, and that those which are conscious are merely isolated acts and parts of the whole psychic entity'. (Freud.) The Instinct and Intelligence school, typified by Dr McDougall, holds that 'Reason is but the servant of the instinctive impulses; it does not prompt us or impel us to action'.

The advertiser has come to very similar conclusions. His object is to communicate and induce action. He, therefore, makes use of rational argument only to a limited extent. It is worth noting, however, that in few cases is it lacking altogether. Moreover, if the decision to purchase an article is an emotional one, so too is the decision not to purchase it. But the criticism has another part:

The appeal is directly to Pride, Avarice, Envy, Lust, Gluttony, Anger and Sloth.

That advertisements often appeal to a limited range of motives, mainly hunger, lust and fear, must be admitted. But it is often hard to know what the advertiser can do about it. Any situation in which a seller and a buyer are involved is bound to have to do with the business of acquisition and, hence, if you like, with the hunger for having the article and the fear of not having it. Advertising is designed to sell people things. In this context Margaret Hall's dictum is worth remembering:

No-one pays to advertise his products in order to establish the eternal verities. All advertising is persuasive in intent.

Clearly it is important to have some check on the worst cases of an exploiting of people's weaknesses. Persuasion must not be allowed to become coercion. But we should also bear in mind that people do not buy margarine in order to establish justice nor soap powder in order to display fortitude. It is not reasonable to expect them to do so. Furthermore, when the advertiser endeavours to sell products on the basis of appeals to higher motives, he is accused of debasing those motives. I do not pretend to know the answer to this problem. All that I am sure of is that it will not be solved until it is properly understood.

Organized Blasphemy?

Mass advertising teaches that, contrary to the New Testament, a man's life does consist in the abundance of things he possesses. To be content with a little, or even with what one has, is not only foolish but wrong. One must be like the child who continually wants things and is miserable until he gets them.

No Christian would quarrel with the idea that material possessions ought not to be ends in themselves. Indeed few non-Christian moralists would do so. However, too often this statement becomes confused with the idea that it is wrong to want things at all. Wants may be complex and constantly changing but they are also primarily basic. Man does not live by bread alone, but without bread he cannot live at all. Moreover, it is clear that historically there has been at least some connection between material prosperity and the advance of civilization.

No people in a precarious economic condition has a fair chance of being able to govern itself democratically.

Thus Huxley in *Brave New World Revisited*. Furthermore, it seems unreasonable for anyone living in a democratic society, adequately clothed, fed and housed, to deny other people the right to have wants. Nor is it a Christian attitude. I do not agree that a full life is acceptance of what we have. I believe that it depends to some extent on the urge to improve it and this does not exclude material improvement. Too much of people's lives today are spent at dreary jobs or at kitchen sinks. We have for too long pretended that the dreariness is merely a matter of mental attitude. Too few people have vacuum cleaners, refrigerators, lawn-mowers, paintings, sanitation, grand pianos or bathrooms. Too few people, particularly Christians, are prepared to say with John Burns 'the tragedy of the working man is the poverty of his desires'. Too many of us are merely politely disapproving of remarks like those made by the Rev Dr W. E. Sangster at the Advertising Association Conference in 1953:

The luxuries of one generation become the necessities of the next . . . those of us who are over fifty years of age know the slavery of the housewife. Then science came to her aid and took a large part of the drudgery out of housework. Demand, fostered by advertising made it possible to produce labour-saving devices at prices that enable nearly everybody to buy them.

Couldn't we take a positive attitude and thank God that this is so? What we, as Christians, ought to be doing, surely, is not telling the housewife she ought not to have a washing machine but helping her to regard the possession of it properly. We do not need a ban on wanting refrigerators, we need a theology of refrigerators. And motor cars and scented soap. We have to learn how to *use* things for the benefit of each other and the glory of God. And by 'things' I mean electric razors and cellophane and detergents and motor scooters.

The Church has a responsibility to those who work in advertising. Firstly to love them, which it will never do until it understands their problems. It is no good telling them that they are manipulating people's minds and that their market-research figures prove it, when advertisers know from hard experience that their market-research figures show nothing of the sort. It is because of this failure to sympathize that many

young Christians leave advertising. The moral problems involved are too complicated for them and no-one inside the Church seems prepared to help them come to terms with the issues. If one believes that advertising is fundamentally blasphemous then clearly it is better that no Christian should be involved in it. Or in the media which carry it, or in the industries which live by it. If, on the other hand, advertising is capable of being redeemed, then it is time Christians stopped shouting and did some more thinking. And some more praying—which is often best done in silence.

In the next issue of FRONTIER Daniel Jenkins replies to this article. Ed.



Theology of Refrigerators

PAUL ADELINÉ

Algiers

The following article was written before the announcement of the resumption of the Evian conversations and the Bizerta crisis.

THE Conference at Evian came to a stop without achieving anything positive. At the moment of writing nobody knows for sure if, when, where and how it will be resumed.

Meanwhile the political and social situation in France is deteriorating. There is labour unrest, the *jacquerie* of the Breton peasants tends to spread to other rural districts. Muslim terrorism continues, while the *activiste* OAS (Organization of the Secret Army) bomb attacks grow more numerous and more daring with astonishing impunity. There are plots, counter-plots, wars within the war.

De Gaulle and the majority who voted for his plan in the last referendum wanted peace in Algeria and still want it, even if it means full independence for Algeria. This has been doubted in many circles in France and elsewhere and the French president has been accused of inconsistency or hypocrisy. Yet when his policy is looked at in retrospect it becomes clear that he has always been using devious ways to follow one continuous line which should have led to a compromise acceptable to both parties. The majority of French unorganized public opinion, although confused at times by the obscurity of the ways and means, has consistently adhered to this policy, as proven by the support given.

The rebel leaders are seeking less for peace than victory. The FLN must needs be a victorious government if they are to be a government at all. France, on the other hand, cannot afford another defeat. De Gaulle was playing to end the war without losing or winning it, a difficult task or a noble illusion. He never accepted the peace-at-any-price theory of the French left-wing opposition, which, up to now, has been rejected likewise by a majority of French public opinion. The FLN, on their side, are hoping for an unconditional surrender, just as were, and still are, a number of French army officers. Only the FLN have more chances to get it than the French army ever had: time is helping the rebels, even if they have practically lost all military ascendence in Algeria.

The extent of the support given to the rebels by an active minority of the French Left does not generally seem to be fully realized in other countries. This support has its ethical as well as its political reasons. It has caused violent controversies in France; especially in liberal circles, but very few people have stressed one of its worst results. That is that

the FLN tend to judge the state of French opinion chiefly through the reports of this leftist minority who represent France as divided between an oligarchy of fascist warmongers and colonialists protected by de Gaulle, and a huge majority of oppressed people who really sympathize with the rebels. This summary view is, indeed, corroborated by the *activiste* propaganda which presents the same picture in terms of a small patriotic anti-Gaullist elite trying to awaken and organize a materialistic crowd.

Taking these views into account the FLN may well think that by holding on a few months or years longer, even if it means sacrificing a large portion of Algeria's population, they will get all that they demand thanks to the internal divisions and the moral exhaustion of the French. This is precisely what is feared by many French army officers, who get their information from the very same sources as the rebels. Nor is that an impossible issue: the French are becoming more and more nauseated with the war and they might in the end accept anything—either total war or wholesale surrender—to bring it to an end. Yet, for the moment, and probably for a little longer, they are agreeing with de Gaulle in refusing a dishonourable surrender.

What does it mean? The principle of Algeria's independence is no longer at stake: only its conditions remain in discussion. It is on these conditions that the negotiators in Evian failed to agree. The crux of the disagreement has been said to be the question of the Sahara and its oil. De Gaulle has been accused of sabotaging the negotiation for the benefit of neo-colonialist capitalism, of trying to give Algeria only the empty shell of independence, while keeping for the French all the means to continue to exploit her. This is not in line with the president's superb contempt for *l'intendance*, the commissariat, which is indeed one of his main faults as a statesman.

It is not easy to get any sure evidence about the French negotiators' instructions, and it is not legitimate to report what has filtered through unofficial channels. However I have strong reasons to say that M. Joxe had been authorized to concede much in the economic field in order to obtain some satisfaction on what is the main problem, if not the only one, i.e. the safeguards of the Algerian minorities. The rebels granted nothing on either point: 'We are facing a battery of gramophones,' reported a member of the French delegation. The FLN stuck strictly to their original programme (1956) and refused to barter an anticipated ending of the war for any guarantee concerning the protection of minorities.

What is in question is the *protection* of Algerian minorities rather than their rights. The FLN's position is that Algerians of French descent—not all people of non-Muslim status—will have a choice between remaining Frenchmen and thereby becoming aliens in their own native country, or accepting Algerian citizenship, which also means becoming

aliens, this time *vis-à-vis* their political and cultural mother-country. Judging from the fate of non-Muslim minorities in other Arab countries, France cannot deliver Algeria's Jews and Christians into the hands of a FLN government without dishonouring herself. Even worse would be the fate of the pro-French Muslims: army officers who know of Indo-Chinese and Moroccan veterans who have been persecuted or slaughtered after independence because of their former loyalty and faithfulness are especially sensitive to that aspect.

A peculiarity of this war is the extent to which both sides seem bent on their own self-destruction as well as, or rather than, the destruction of each other. Just as the FLN has for years been daily murdering hundreds of members of the all-too-small intellectual Muslim *élite*, the *activistes* have taken to killing fellow-Frenchmen to make sure of their loyal support. The so-called 'European' population of Algeria is so maddened with legitimate and quite understandable fears that they no longer seem to realize that plastic bombs may not be the best argument for convincing metropolitan France of the righteousness of their cause. Their provincialism has always estranged them to a degree from other Frenchmen. Leftist propaganda has spread a belief that they are a bunch of bloodthirsty millionaires who bear the whole responsibility for the present situation. Therefore a few more bombs will be enough to free the metropolitan French from any qualms concerning the *Pieds Noirs*¹ future destiny. They even risk being denied the right to settle back in France if peace is agreed to on the FLN's terms.

In fact the *activiste* bombers are but a tiny minority and most of them are not even *Pieds Noirs*. The despair of the Algerian minorities is being used as a political tool by people who care very little about their fate and are only seeking access to power, in France first, in the rest of Europe afterwards. The same neo-Nazi types are found at work in Cairo, Algiers and Paris, with connections in Germany, Belgium, Italy and even Britain. Other hidden influences are playing their part, strange fellowships between oil companies, secret services, gun-runners and business men. The natural reaction of the average decent citizen is to jump back in disgust at the merest glimpse of this witches' cauldron, to wash his hands of it, and to 'leave it to grand Charles'.

This is, of course, a most dangerous attitude, quite likely to result in the success of the next fascist attempt in Paris or Algiers. The trouble with the French is that they wish for peace, or hope for peace, rather than really will it. There are extenuating circumstances for this. First the Algerian problem has been draining attention from many urgent home problems, smothering them so to speak, and often depriving the country of the means of solving them. Hence both the lack of general interest in public affairs, and the sudden explosions like the recent riots

¹ Nobody can offer a sure etymology for this rather disparaging nickname that has been taken up as a flag by the 'European' community in Algeria.

among Breton peasants. Then there has seldom been a war giving rise to such a swarm of gross, impudent, contradictory lies. All real issues have been for years deleted, censored, deformed, blacked out, or painted pink by government sources as well as by private ones, by the fascist opposition as well as by the communists, by the FLN's friends as well as by their enemies. The result is that nobody any longer tries to understand, nobody is any longer really interested (how can one be interested in a senseless magma?), nobody any longer cares. Finally the killing took place chiefly over the sea; the half-dozen Muslims killed every night in France by other Muslims are but unknown shadows with unpronounceable names—one line each at the bottom of an inside page of our daily paper. Yet the openly subversive attitude of a part of the army, and, even more, the bombs in French streets, have been very useful in bringing the war and its consequences nearer to the average citizen's consciousness.

Despite all the pitfalls which still menace it, despite the apparent failure of the negotiation, a common feeling survives that peace is within reach. It looks probable that even if they succeed in murdering de Gaulle, the OAS will not be able to compel the French to go on with a war which has lost almost all its meaning for most of them. The Leftist opposition would, for this reason, like to get rid of him soon, or, at least, to make the war last long enough for them to be the ones who will bring peace.

For that is, when all is told, the chief trouble: war is so much easier than peace, and for both sides. In this Algerian affair the problems awaiting all concerned after the fighting has come to an end are so frightening and arduous, that it is understandable enough that the leaders prefer to seek a refuge in war.

* * *

I re-read this article before sending it to the editor, and I feel even more dissatisfied with it than any severe reader will be. I have made an attempt at Gallic clarity as well as at British restraint, stiff upper-lip and all that, and failed. Not because of the difficulty of expressing what I feel in an unfamiliar language, but because, all the time, I really felt like crawling like a wounded dog into some obscure corner and whimpering and raving just like the matter deserves. All clarity is artificial when speaking of the Algerian problem and I often wonder whether it is not a lie, a kind of treason, to try and talk reasonably of this surrealistic nightmare. War, said Sherman, is hell. This particular hell of ours is crazy, more than anything else. Zany or buffoon would perhaps be apter terms. It is enough at any rate to make dark angels laugh their heads off. Healthy people are doubtless wise when they seek refuge from this madness in fishing, rock 'n' roll, Bardolatry or plain bread-winning. Or are they?

Help, Lord, we drown!

Neurosis and Sin

'**S**IN,' wrote St Thomas Aquinas, 'is a sickness of the soul', and this is a reminder of how closely interwoven are the concepts of sin and neurosis. A case history may show how emotionally disturbed behaviour can sometimes be regarded either as sin or as neurosis.

A woman in her late twenties complained of depression, and related how she had led a life of extreme promiscuity for the preceding two years. Whenever she was near a man she felt sexually aroused, and she found herself encouraging his advances whether or not he was personally acceptable to her. Yet she found these relationships profoundly unsatisfying both sexually and emotionally. Frequently she found herself conducting several affairs concurrently.

Several explanations can be offered for this state of affairs: that she was a nymphomaniac (which is no explanation, but a label), that she lacked strength of will, that she had been perverted by bad company, etc. The facts, however, did not support any of these hypotheses. She was a university graduate, and the conduct of her life in other respects showed no lack of purpose or determination. What is curious is that although she appeared to be unable to change her way of life, yet she also found it distasteful and disturbing. Moral rebukes and exhortations were alike useless in affecting her behaviour.

That this type of behaviour is by any standards unsatisfactory to the individual and to society is not in question; the real difficulty is to explain how it comes about. The doctrine of original sin is not a complete explanation. It leaves too large a gap between metaphysical cause and psychopathic behaviour. Further study of this case was instructive.

In the course of psychotherapy, a number of points emerged. Her mother was a hard woman, liable to violent physical assaults on her children and incapable of giving them affection. She was also morbidly suspicious of sexual misbehaviour in her children, and at times accused them of sexual misconduct, especially of a homosexual nature, without apparent cause or reason.

The patient's need for love and affection was frustrated not only by her mother's unloving nature, but also by the latter's insistence that the sensual experience of affection was immoral. This was a further barrier, the patient felt, to feeling love for her mother. This so-called 'moral' training therefore forbade the patient even to recognize in herself her physical yearning for her mother. The erotic desires are not, however, so easily suppressed, and the forbidden and unrecognized feelings

found an outlet later on in her experience with men. Of course these attachments proved unsatisfactory and transient; it was not a male lover she was looking for, but her mother; a homosexual feeling masquerading as heterosexual. So the forbidden nature of these impulses remained unrecognized. The guilt she felt about her liaisons served to placate her mother's morality.

The climax of this patient's treatment came when she asked the question: 'Is it wrong to love?'—and with this the taboos erected in her by her mother began to crumble. She began to see her mother's 'morality' for what it really was, and the way was open to develop more realistic and truly responsible attitudes to love and sex. Soon she was capable of stable and mature attachments to a man, untainted by the need to secure a mother's love from him, and later became engaged.

This case illustrates some of the basic concepts which are shared by psychotherapists of all schools. The first of these is that the motivation of behaviour is frequently complex and contradictory, and the individual is often unaware of the true nature of his motivation. The word 'unconscious' immediately invites misunderstanding for many people. It seems to create a myth of a submerged cavern in the mind in which frightening and obnoxious fantasies rule, like the dragons of a fairy story, and into which the psychoanalyst descends as an intrepid pot-holer. The true meaning, of course, is much simpler than this, although more profound. An unconscious wish is only one of which the subject is unaware, but which nevertheless exerts an effect on behaviour or experience. In this way, a disturbed person may be unaware of his conflicting impulses, but complains only that his behaviour is inconsistent and ineffective and that he can offer no explanation for it.

In this case the patient's promiscuity, which was her main symptom, arose from the conflict of several impulses: the need to find an outlet for her desires for her mother, the need to remain unaware of the nature of these impulses, and the need to feel guilty. She was, however, unaware of this conflict; her early training had successfully stifled any tendency to examine the state of her feelings for her mother. When she first came for treatment, she was aware only of feelings of resentment for her mother. She hotly denied that she had any tender attachment to her at all, and scornfully repudiated the suggestion that this had anything to do with her promiscuity. The truth, of course, was otherwise, but at that time the force of her mother's morality was such that intolerable anguish would have been caused if she had caught a glimpse of the true state of her feelings.

In this state of affairs the patient is unable by an exercise of will to alter his, or her, feelings or behaviour. The patient, of course, has to decide to seek treatment and co-operate with the therapist, and we will return later to the patient's responsibilities in this connection. For there to be any improvement in the patient's behaviour, there has to be first

an internal change in his feelings, and a recognition and acceptance by him of aspects of his personality which previously he was at pains to ignore. Although this change of heart may seem to occur spontaneously, it is probable that it is brought about by a catalytic emotional experience, of which psychotherapy is a special example. It is the therapeutic emotional experience which brings about the change; insight follows later as the patient laboriously reconstructs his development. Never is it the other way about. There is nothing to be gained therefore, in telling people what is wrong with them, even if true, unless this is also an emotional experience which heals. It is the emotional experience, not the intellectual self-knowledge, which is important. Remarks such as: 'You are failing in your responsibilities; pull yourself together' are necessarily without permanent effect.

In spite of all this, all practising psychotherapists hold neurotics to be accountable for their acts. They say, in effect: 'These are *your* acts arising out of *your* psyche, you are accountable for them; let me help you understand and control your behaviour.' In much the same way the Law holds me responsible if my dog bites the leg of a passer-by, although the last thing I want to do is to bite the legs of others.

It is the patient's responsibility to seek treatment. Patients may be sceptical, but they must be determined to rid themselves of their burden. A prospective patient who doubts if the effort required of him will be worth his while is told to go away and think the matter over. In the same way a patient may break off treatment although the therapist believes there is more work to be done. After a frank discussion the patient is free to choose whether to continue or not. For a patient to be constrained to enter psychotherapy against his will, for example by his family, is almost always useless.

The aim of all psychotherapy is to increase the patient's responsibility for and control over his mental life and his behaviour. Any suggestion, therefore, that he is not accountable for himself, his speech or his actions, is clearly anti-therapeutic.

If this examination of neurotic behaviour is compared with the traditional theological teaching of sin, several resemblances occur.

Classically, sin is defined as 'a word, deed or desire contrary to the Eternal Law' (St Augustine). To interpret the Eternal Law and to define departures from it is the natural province of the theologian. The difficult problem is that of the aspiring Christian who, although drawn towards the Godhead, nevertheless, and in spite of himself, continually carries out actions of sin inconsistent with his avowed intentions, as St Paul forcibly reminds us. It is submitted here that this is a psychological problem, analogous to the case quoted in which the young woman was promiscuous in spite of herself, and indeed of which she was an extreme example. The fact that one can so rarely explain convincingly why one committed such paltry acts is sufficient to arouse

suspicion that the motivation was complex and in part unconscious.

Traditional theology explains these besetting weaknesses by the concept of vice, a disorder of the soul predisposing to sin. It implies an imperfection and a discordance within the soul. The concept of original sin seeks to explain this dysharmony in our nature. This 'languor of nature' (to use Aquinas's phrase) is everywhere described as a dysharmony, a loss of equilibrium, an inability, in fact, to act rationally.

It would seem, therefore, as if the theologian and the psychoanalyst are both describing a type of sickness which disorders every human soul. They agree as to its signs; it prevents the individual from acting rationally or consistently, and frequently causes him to carry out actions directly contrary to what he intends to do or knows he ought to do. It continually persuades him to deceive himself about his actions and motivations. The affected individual (who is everyman), frequently denies that he feels sick at all and resists any helpful influences that may be brought to bear. He cannot cure himself entirely by his own efforts, but his active participation is required for his salvation. The crisis of this treatment is a change of heart, in which he becomes a new man, develops insight, becomes emotionally mature, achieves individuation, to quote the terms that are commonly used. Until this time occurs, he is disabled in subtle ways; he has difficulty in caring for others in the right way; he may even act so as to harm them. He is regarded by all as accountable for his acts, whether or not he realizes their significance or tries consciously to control them, but in so far as he consents to these acts and would not wish to be different (and this includes the refusal to accept help), he is regarded as being in mortal sin or as unsuitable for treatment (according to viewpoint). The same disorder in different circumstances can also lead to physical and mental suffering, apart from the disorder in behaviour.

It is contended here that the spiritual disorder implied by the concept of original sin is the neurotic *anlage* perceived by psychotherapists in all of us. Freud, in writing about the structure of the personality, almost paraphrases a definition of the effects of original sin in the soul. Neurosis, like original sin, is common to all.

It has long been suspected by the layman that both neurotic behaviour and sinful actions arise in the same way, because they provoke much the same reactions of resentment and distress in those around. Our Lord Himself compared His work with sinners to that of a physician, but He was more than a physician. A mere human doctor of psychiatry describes the factors uncovered in his treatment, which have influenced the development of neurosis in his patient, but he cannot ask the question why such disorders occur at all; that is the task of the theologian and philosopher.

M. A. C. WARREN

The Free Spirit

A Whitsun Meditation

WRITING this article for FRONTIER, as I did, on Whit Sunday, I found myself wondering if the Holy Spirit is quite so obsessed with *problems* as we are. That, in turn, prompted the reflection that perhaps we ought to be less concerned with analysing causes and, for a change, concentrate more attention on what the Holy Spirit is actually doing in the world. This might lead us to the point where we could begin to enter joyfully into the meaning of St Paul's certainty that 'Where the Spirit of the Lord is, there is liberty'.

In a world where it sometimes seems as if the whole process of history is towards the contraction of human liberty, where the threats implicit in the population explosion and the possible explosion of some nuclear deterrent make for increasing restrictions on human freedom, it takes courage to affirm that the keynote of our age is emancipation. Yet if the creator Spirit is indeed at work, as we believe, then the 'glorious liberty of the children of God' ought to be the abiding inspiration of our living and dying.

Here at least is the point from which the Christian can begin to make his affirmation towards the world; towards the ultimate significance of all the modern voyages of exploration being made into outer space or into the almost equally fantastic distances being revealed by the electronic microscope; towards the outworking of that very history in which he shares with so much fear and trembling. In one way and another, sometimes in very painful ways, we are being liberated from ignorance about the Universe, about our neighbours, and about ourselves. This is the work of the Holy Spirit and we need to adore Him in all His workings, even when his 'anointed' ones, like Cyrus of old, are quite unaware of the source of their power.

I would not like to be misunderstood as imagining that emancipation from ignorance is, by itself, the way of salvation. The reality of the diseases of our souls is far too complex for that. Part of the mystery of our being is that so often and so easily, when presented with the choice between the good and the evil, we choose the evil, whether through laziness or lust. But we betray our faith in the redemptive activity of God and His sanctifying power if we forget that 'where sin was . . . multiplied, grace immeasurably exceeded it' (Romans v. 20, *New English Bible*). If we believe that, we are unconquerable. All the divisive forces of our world, bitter anti-imperialisms, feverish nationalisms, new

despotisms, and the fatty degeneration of affluent societies, all these are 'immeasurably exceeded' by the workings of the grace of God.

This approach to the mysteries of our contemporary world is of especial value to those who travel. It is true, of course, that a traveller, amidst all the confusing sights which attract his attention, sees only that to which he brings a capacity for seeing. One of the works of the Holy Spirit is to increase that capacity. 'Enlarge our capacity for vision' is a prayer we all need to pray—and needless to say it must be for true vision, and not for the distortions provided either by rose-coloured spectacles or dark glasses.

Let one such traveller, with a still sadly under-developed capacity for 'seeing', tell of some of the workings of the Holy Spirit of which he caught glimpses in the course of a journey which, among other places, took him recently through Australia and across Southern Asia from Malaya to the Mediterranean.

Discrimination on grounds of race and colour disfigures human society in almost every country in the world. Here is a great evil. Yet in all these countries I found a force at work breaking through this discrimination. One day in Australia I lunched with a lady who has the main responsibility for finding hospitality for overseas students in one of the largest cities of that continent. It was very encouraging to hear her say that she had no difficulty whatever in placing 'coloured' students, that indeed, if anything, the supply of these never met the demand. More interesting still was the discovery that public opinion in Australia is to an increasing extent a long way ahead of the Government in its desire for a more creative approach to race relations than that expressed in the present 'White Australia' policy. Things are moving. Or, as I would prefer to say, the Holy Spirit is at work.

The Federation of Malaya is a curious mixture of 'liberty of prophesying' and 'denial of the right to preach'. The Christian may speak of his Faith to the Hindu Tamil or to the Buddhist Chinese, as much as he likes. Under severe penalties he must not so speak to the Muslim Malay. I spent one morning with the headmaster of a school of 900 pupils, Chinese and Tamils. There had recently been a 'mission' in that school and some forty of the senior pupils had signified their desire to form the local embodiment of the Fellowship of the Holy Spirit. What had both surprised and delighted that headmaster was that these seniors had come, on their own initiative, to ask that another such 'mission' might be held in the coming year.

In Malaya the door is wide open for introducing men and women of the Chinese and Tamil races to Jesus Christ. For some reason beyond our seeing we have not got this freedom with regard to the Malays. We do well to balance restrictions against freedoms. For our encouragement we may remember an earlier missionary enterprise in which the representatives of Jesus Christ were 'prevented by the Holy Spirit from

delivering the message in the province of Asia' (Acts xvi. 6). That 'prevention' was the immediate occasion of the Gospel reaching Europe. A little later, when the time was ripe, that province of Asia saw the most spectacular advance of the Christian Faith recorded in the New Testament. It was a church in the province of Asia that learnt from the Holy Spirit that 'when he opens none may shut, when he shuts none may open' (Revelation iii. 7, *New English Bible*). We Christians need more often to remember that every Caesar holds his authority 'under God' and only for just as long as God permits.

Our journey took us on through lands where alien domination had once gone far to curdle that milk of human kindness which was in high degree the common heritage of both ruler and ruled. Bitterness and resentment had gone deep indeed over the years. Within the very Fellowship of those who acknowledged the Holy Spirit, and sought His power, the corrosion caused by this bitterness and resentment had found its place. That sad fact was no new discovery to this traveller. Some of the problems caused by it are not easily resolved. Suspicions once aroused pour their poison into the whole blood stream of the body spiritual, which is the Church. Anti-toxins take time to establish their control over the poison. We live during a period when that poison is only slowly being drained out of the system. It is very easy to concentrate attention on the disease and to overlook the *vis medicatrix Spiritus*.

I shall always be grateful for all the glimpses that came my way of the healing power of the Holy Spirit in this part of Asia. Two of these, in particular, come to mind. A never-to-be-forgotten day brought two travellers to a Christian hospital. The Superintendent was a national of the country, and he had working under him four foreign missionaries. The whole spirit of that hospital: its integration with the life of the local Christian church; its witness to the non-Christian community to which it principally ministered; all these were the direct by-products of the complete oneness of the staff, national and foreign. Here no effort had been spared 'to make fast with bonds of peace the unity which the Spirit gives' (Ephesians iv. 3, *NEB*). Nor was it surprising that the pastor of that church could tell us that there had never been so many people inquiring about the Christian faith. I think it would be true to add that in every single place we visited similar efforts were being made towards that same unity. Here was evidence indeed that the Holy Spirit was at work within the Church preparing it to be a 'light for all the world'.

My second illustration of the healing work of the Holy Spirit was when we spent two days in conference with a bishop of the country concerned, with all his local clergy and a considerable number of foreign missionaries. The conference was concerned throughout with the evangelistic outreach of the Church. Each aspect of the life of the

Church came under review and was judged by its value to the primary purpose of the Church, which is to fulfil the divine commission. The conference was illuminating in many ways, and not least in the frankness with which everyone spoke. Failure was not disguised, successes were not exaggerated. It was a realistic appraisal. But the overwhelming impression was of a quiet confidence that the Church was facing a day of unexampled opportunity for witness. The ending of the conference was the most unforgettable part of it. Quite naturally the bishop called the company to turn the conference into a prayer meeting. For a period of half-an-hour men and women opened their hearts to God in a spirit of complete liberty. As I know well, there are plenty of strains and stresses within that company. They all get on each other's nerves sometimes. But unless there had been a fundamental unity of aim and a basic attitude of mutual trust there could never have been such freedom in prayer as was witnessed on that occasion. It was a company of Anglicans, but with a Pentecostal touch!

Whit Sunday provided the occasion for recalling these experiences, only a few of the many moments replete with joy which came on that journey round the world as the year 1960 grew old and made way for 1961. In a world of such complex problems as ours, each one calling for the dedication of the best we have of mind and spirit to their solving, the experiences I have retailed are of small dimensions judged by those standards of size which hypnotize our contemporaries. These illustrations represent a day of small things, even if they could and do find their parallels in all parts of the world, wherever the Church of Jesus Christ has begun to grow. We will not make rash claims about the influence of Christ's Church in the world. As men count influence it is almost certainly a great deal smaller than Christian propagandists willingly allow. Perhaps it is best to think of it as a seed growing secretly. After all, the real importance of the first Whit Sunday lay not in the 3,000 who were swept off their feet to join the new movement of the disciples of Jesus, but in the fact that wherever Christians are to be found in all parts of the world today, more than 1,900 years later, that movement is still going on. How instinct with joy is the whole New Testament emphasis upon the Holy Spirit, and how magnificently it is echoed in the revised Proper Preface for this day which bids us remember, with thanksgiving

that through his glorious power the joy of the everlasting gospel might go forth into all the world.

Not for us the frustration of endless problems but the joy of knowing that the Creator Spirit is enlarging the bounds of our habitation, is preparing for that day when 'the Universe, all in heaven and on earth, might be brought into a unity in Christ' (Ephesians i. 10, *NEB*).

Come, Holy Ghost, our souls inspire!

JAMES MARK

The Frontier Idea

SHOULD the Church have a social policy? *Can* the Church have a social policy? The exchanges between the Editor, Dr Oldham and Father McLaughlin in the last three numbers of *FRONTIER* relate to an issue of very great importance, but I find that all three contributions raise questions and doubts in my mind.

What does one mean by 'the Church' when one uses it in expressions like these? Can we really hope, as the Editor puts it, 'to discern the "Divine Imperative" in each situation as it arises'? I share Dr Oldham's dislike of any assumption that 'the Church', however defined, ought to be able to produce a single and authoritative view of such questions, or that being a Christian enables one to pronounce on them without knowledge and understanding of them. I think, however, that his reference to the 'autonomy' of different spheres of life can be misleading if it leads us to overlook the primary importance of the Christian point of view, from which we are to judge the purpose which we try to achieve in these different spheres.

I can best explain these queries and doubts, and try to make some positive contribution to the discussion, by suggesting two propositions, both of which seem to me true, and both of which we have to bear simultaneously in mind. The first is that the need to see social problems from a distinctively Christian point of view and to emphasize the difference that it makes, has never been greater. The second is that there is and can be no single 'Christian answer' to any of these problems. Whatever Christians say about them, however deep their sincerity and their conviction, their judgement is inevitably conditioned by their environment, limited by their knowledge and understanding, and flawed by their own desires and prejudices. This must lead to a great variety of Christian opinion on any subject. I want to say something about each of these propositions in succession.

It is notoriously difficult to assess the influence of religious or moral codes on society, but I would risk two assertions. The first is that Christian tradition has preserved the notion that material welfare is not the ultimate value. Secondly, as the result of the Christian tradition, our society has attributed more importance to the individual than have non-Christian societies. Seeing the individual as a child of God leads us to place a unique emphasis on the individual soul, even if the Church may have been led into strange and indefensible policies in its efforts to save that soul.

It is equally difficult to assess changes in the climate of moral opinion,

but it seems to me by no means certain that we shall continue, as a society, to attach over-riding importance to the individual soul. The unprecedented transformation of the material conditions of life which have taken place in the last century, together with the enormous extension of knowledge which has taken place over the last three centuries, have had and are having effects which may bring about radical changes. It is this development with which Dietrich Bonhoeffer was so preoccupied in his last months in prison, and which he described, in those fragmentary but illuminating pages of his *Letters and Papers from Prison* as 'the coming of age of man'.

The world, which has attained to a realization of itself and of the laws which govern its existence is sure of itself in a way which we must find uncanny; mistaken developments and failures do not succeed in confusing the world as to the necessity of its path and the way in which it must develop. (*Letters and Papers from Prison*, Fontana edition, p. 107; slightly amended translation.)

This has at least three effects. First, the assumption that man either has mastered or can master nature for the purposes which are necessary to him. Secondly, a rising material standard of living leads us to place great emphasis on material well-being and material comforts. Thirdly, the withering of belief in something bigger than man leads us to think less in terms of absolute principles of right and wrong and more in terms of expediency. The expediency is based on a fairly simple notion of human welfare, owing a good deal to utilitarian notions of the greatest happiness of the greatest number, and interpreting this happiness to a large extent in terms of material well-being.

I think that it would be foolish nostalgia to deny the benefits which this transformation of our situation has brought, but we must recognize the dangers of the three effects to which I have referred. Bonhoeffer puts the point in these words:

What we are now directly confronted with is not nature but organization. . . . The question is, what is to protect us against the threat of organization. Man is directed back upon himself. He can manage everything except himself. He can insure himself against everything except man. In the end it is a question of man himself. (cf. *Letters and Papers*, p. 164.)

The importance of a distinctive and consciously-held Christian point of view in this situation hardly needs emphasis, whether we see the danger as the growth of a demonic ideology, or simply what one may call the force of gravity of economic and social developments, whose effects we do not clearly see. Let us assume, for example, that in regarding political and social problems, we bear in mind certain determinant axioms, e.g., that the chief aim of political, social or economic arrangements is to give to our fellow-men and ourselves the fullest possible opportunity of loving and serving God and our fellows; that no policy is justifiable which diminishes this opportunity or makes it more

difficult; and that, if any material interest has to be sacrificed, it ought to be our own. This would, I think, be one aspect of what Bonhoeffer had in mind when he asserted that 'our relationship to God is a new life "in existence for others"', in participation in the being of Jesus' (*Letters and Papers*, p. 165); he saw this as the witness which the Church ought to be bearing in the world today. It would not provide us with a ready-made solution to any single political, social or economic problem, but it would make them all look quite different.

The differences arise, however, over the possibility of some kind of agreed expression of our Christian insight. There is, as I have said, a great variety of Christian opinion, and this opinion changes. Much of what Christians have said in the past does not seem so relevant today.

I find it difficult to reconcile the inevitable variety of Christian opinion on social questions with what Father McLaughlin says, when he refers to 'the idea of the Church as that which is to be made within all natural groupings for their salvation and true ordering'; and goes on to envisage a 'Christian policy for society in this country'. Most of us are more and more conscious of the idea of the Church in these days of ecumenical concern, but I know of no definition of it which could fulfil the need which Father McLaughlin has in mind. Christian diversity is too great.

It seems to me to be undeniable, as an empirical fact, that in modern times no single body of Christians in this country or elsewhere can claim to have possessed a monopoly of Christian insight into the problems of society. In particular, as Mr Kirk has pointed out in the article which gave rise to these exchanges,¹ the attempt by individual political parties with clerical connections to appropriate the title 'Christian' to themselves must tend to annoy their opponents if these consider themselves to be Christians, and alienate them further if they do not. We should expect there to be always a Christian Right and a Christian Left.

Moreover, the insights of Christians, even if generally accepted, can easily become out-dated as circumstances change. The Church's views on usury, for instance, however justifiable before the age of capital accumulation, need revision when the loan of capital has become a means of enrichment. Even the views of William Temple on individual economic questions need to be looked at again in a post-Keynesian age, when the maintenance of full employment has become the principal aim of economic policy.

It is very necessary that we should try to discern the Divine imperative in particular situations, but we must not deceive ourselves with the notion that there is ever going to be agreement on that discernment: if there were, we should see the Kingdom. For this reason, I think that a lay institute or other Christian corporate body ought not to aspire to make authoritative and final pronouncements on social issues, but rather

¹ See FRONTIER, Autumn 1960.

to serve as a meeting place where Christians and non-Christians may discuss problems of common concern; where Christian assumptions may be brought to bear on these problems, and both Christians and non-Christians brought to see their relevance more clearly.

For this reason also I would agree with Dr Oldham that any attempt to show the relevance of Christian insights to individual problems in anything more than general terms can best come from within specialist groups. Those without detailed knowledge in a particular field can go no further than to draw attention to the point of view from which its problems are to be considered, and to the basic assumptions which are relevant. Therefore, specialist groups are needed to deal with concrete problems; a Lay Institute would need both to set up its own specialist groups and to be in touch with outside groups. This does not mean, however, that they ought to see themselves as functioning simply as specialists. No field of human interest is remote from the Gospel. Such groups might well need the help of theologians, but both theologians and specialists would need to be ready to learn as well as to teach.

The necessity of trying to discern the Divine imperative is no less urgent and the task no less rewarding because we realize that we can never complete it, and that such discernment as we achieve will always be fitful, faulty and incomplete. It may give us, also, a keener sense of fellowship with all the Christians and non-Christians who turn their minds to these problems, and a wider understanding of the nature of the Church and how it can witness in the world at the present time.

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Frontier Chronicle

Edited by Mark Gibbs

RATHER SOLEMN ASSEMBLY

Over Whitsun I was in Strasbourg, where the Protestant churches of Alsace and Lorraine were holding their second *Rassemblement*—a kind of laymen's congress, something like a small scale German Kirchentag. This *Rassemblement* interested me very much, for it is an example of what we might manage with limited resources, say in Bristol or Birmingham. It was something like a Scottish Kirk Week.

They have obviously made distinct progress since their first *Rassemblement* in 1956. The preparatory material was excellent: there was a well illustrated photographic booklet, with material in both French and German, and not too much theological jargon. An important element in the programme was the gathering of delegates from parishes in the region (over 75 per cent sent somebody); and these were briefed well in advance with two well prepared study booklets.

On the Saturday and Sunday these delegates, about 2,000 of them, met in groups of fifty or sixty, and were harangued by a variety of experts. (One was fortunate enough to have Dr Visser t'Hooft as their leader: he told me afterwards that he was very impressed by their direct and blunt questions.) They then split up into even smaller groups, and argued about questions they had been set, such as 'Why is confirmation so often the end of religion for young people, instead of being a beginning?'

'What are our duties towards Algerians working in Alsace?'

So far, so very good. And the general freshness of the occasion was augmented by a special gala performance of some Ingmar Bergman films, with sympathetic introductions by Pastor Cassalis. But Monday was a little disappointing. Here the whole people of Strasbourg were invited to make it a Whit-Monday out; and some 30,000 of them came. Not, I fear, very many young people, but quite a crowd of ordinary citizens, all in their Sunday best. And I must admit that the technique of the *Rassemblement* and their general style of organization was not quite adequate for the occasion.

It was not only some almost traditional defects in the loudspeaker apparatus, and a rather amateurish style of displays and decorations. It was not only that almost everything was late. (And these are important points: when you invite the modern world to visit the Church, the Church should be reasonably smart and efficient.) It was also a certain solemnity and flatness about the whole final meeting. There was no laughter, no impression of joy and fun. It would be unfortunate if the ordinary man in the street found the Church as solidly serious as the speeches suggested.

Nevertheless, the discussions were very good: that, maybe, is the important point.

TEENAGERS IN ST ANDREWS

The Rev John Geyer of St Andrew's Congregational Church, St Andrews, has sent in an encouraging report of his Sunday night club there. He writes:

'First, there was a great reluctance to come on to church premises. This was followed by a period in which they were prepared to use our hall, but remained antagonistic towards the church as an offensive gathering of hypocritical spoilsports. A third stage has now been reached of warm affection for the church. They now see a body of people who were prepared to do something for them when nobody else seemed to take any interest in their welfare.

'From this one has been able to gain a much more balanced view of teenage society than would be gathered from the sensational reports of the daily papers, and the Tory women screeching for the birch. The criminals exist, but they are few, and the majority do not approve of their behaviour. For the main part they are extraordinarily gentle with one another, and kind towards an outsider such as myself. Expecting nothing in the way of consideration, they respond warmly towards any kind of attention. The teenagers given some responsibility have shown themselves well able to carry it. I rely upon them entirely for the running of the club, and they have done it extraordinarily well. This is the more

surprising as I often find that people who are completely reliable at the club are totally unreliable at work. Managers complain to me that some of them are dirty, careless, late for work, dishonest with money. The difference is presumably because they see society as a hostile body, always criticizing young people and at the same time neglecting their interests, whilst in the Club they have found an escape from what has been described as their tragic isolationism, a place where they belong and count.

'Another discovery that has been made has been the calibre of life which is lived in this teenage society. The public evidently see gangs of careless young people, with too much money, and not a worry in the world, who have just gone to town to enjoy themselves. One very quickly discovers that the cheerfulness of this company is an immense triumph over grave difficulties. Quite a number of them are already married and have children and housing problems. Many feel very unsettled in a town like St Andrews, and want to move. Most of them are interested in their work as apprentices. Then there are the usual problems of all adolescents, the situation in the home, desire to "be" after so long becoming, the need to be recognized and to find a place for themselves in the world.'

LAY TRAINING IN THE HOTEL

News has come in about a new kind of lay training, held in a hotel room in Dundee once a month. It is the kind of informal encounter between Christians of different types, and between Christians and non-Christians, which lay people can do so well if they put their minds to it. The leaders choose a provocative film each month to start discussion off, and end with an appropriate Bible reading.

One of the invitation leaflets, written by a Scottish Presbyterian elder, who is also a chartered accountant, begins:

'Are you a Pavlov dog?

You are not master of your fate . . .

You are a wage slave,

You are the victim of a system

You are morally irresponsible

You are a mass of gooey emotions.

You say you are Not?

Then prove me wrong.

Make a decision.

'Exercise the will you are simple enough to think you have; and come to the --- Hotel on such and such a date and we will show you a film on Heredity!'

THE PRIEST AND MENTAL STRESS

The Rev Norman Autton, Anglican chaplain at the Deva Hospital, Chester, has introduced there an annual Pastoral Clinical Training Course. This is for theological students, and lasts some six weeks, giving a careful and logical introduction to the problems of mental illness, and the role of the clergyman in dealing with and understanding such problems. Membership of each course is strictly limited; and the programme includes practical duties as mental hospital orderlies, discussions with hospital staff and specialists, and training in the tech-

nique of visiting mental hospital patients.

Mr Autton writes:

'It was stressed that the student was going to visit to offer friendship, not to seek information or to counsel. It was emphasized that on no occasion must any therapy be attempted.' *And he concludes: 'Psychology and psychiatry are opening out more and more areas of thought and application for the priest, and our times are demanding a proper co-ordination between pastoral theology and pastoral psychology.'*

WANTED: PRACTICAL TRAINING

Letter to the Laos is the stimulating news-sheet of the committee on the laity of the Presbyterian churches in Canada. As the editors acknowledge, one of the most important things which they have published recently has been a letter from two readers in Streetsville, Ontario, about the whole question of the laity today. The writers, Mr and Mrs Henry Stewart, say:

'We believe that throughout our church, the laity have been aroused in various ways to the fact that they have a Christian responsibility to be the Church in the world. They are not to be so busy in "church work" that they neglect "world work". We are convinced! But we wish the clergy would

now provide us with more concrete guidance on how this role is to be carried out, rather than a continual exposition of the basic theme. We fully realize that no one can lay down a pat blueprint for Christian witness in the world of work, but we would welcome some more signposts, some clues, some exchange of ideas by Christian laymen. For example: what might be the role of the Christian in political life, on community boards and committees? Wherein lies a Christian approach to the practice of law—or of selling real estate or life insurance? How can a Christian teacher in a secular school system make a witness as a true layman?'

THE VOCATION OF THE ENGINEER

An excellent example of such concrete guidance to lay Christians came in the post recently from Hartford, Connecticut, where there is an Institute of Church and Community, which manages to be radical and critical in its conferences (though it is housed in one of the most bogus piles of mock-medieval building I've ever seen, and is surrounded by the earnest students of the Hartford Seminary Foundation). The Institute is headed by Dr Peter Berger and the Rev Joseph Duffey.

The Institute have just issued a report on 'engineering as a vocation', the results of a week-end seminar. I find it interesting in two ways:

First, the group leader (himself a Christian) had enormous difficulty in persuading the church members in the group from drifting off into pious and churchy side-lines. They didn't seem able to concentrate on their Christian duty as engineers—which was the clear point at issue.

Second, everybody agreed that 'engineering is a field in which a man's work is more and more at the mercy of others'; people like administrators, salesmen, advertisers, market experts. And

they concluded: 'Many men in engineering today do not find their work itself very meaningful and satisfying: they tend often to look elsewhere for the real purpose of their lives.'

IS THE CHURCH TO BLAME FOR GLASGOW?

Dr John Highet, lecturer in Sociology in the University of Glasgow, compared recently in the British Weekly the rebuilding of Europe since the war and what he called 'the struggling economy' of Scotland. In particular he had some hard things to say about the present state of Glasgow. He comments:

'I daresay Scottish architecture is theoretically and potentially sound enough; the trouble is it never seems to get a chance to show its paces within Scotland. With us, seemingly, the job that's to be done must always be the cheapest, drabest, silliest, that can be thought up by the ingenuity of man. If the part of the country with which I am mostly familiar—Glasgow and its environs—should be markedly unrepre-

sentative, then I am here doing an injustice to Scotland. But certainly, Glasgow, which took an unconscionable time to get started to any new building at all, has put up some frightful monstrosities and missed some splendid opportunities.

'The Church must accept some responsibility for this. Deeply ingrained in the Scottish mind is the feeling that anything beautiful, anything even moderately colourful, is unethical and even sinful. How otherwise can we explain the continued failure to brighten and lighten our city and town life, the unswerving, institutional dedication to green paint and brown, the plainness of line and poverty of design?'

A YEAR'S SERVICE THE NORMAL THING?

The Quaker weekly The Friend seems to me to have raised a very important point in a recent article, when it discussed President Kennedy's Peace Corps, work camps, and other similar schemes.

David Eversley, the author, comments:

'But the essence of all these forms of service is that they are essentially for the few. According to the aims of each group, some are only for outstanding personalities, others require lengthy training, others yet are calling effectively for missionaries of a high standard. Admirable as this is, it provides no openings for the majority.

'But the conviction has been growing among many people (not only Friends, and not only the young) that perhaps the

time has come when every boy and girl should consider spending a year or two of their lives doing a necessary job for its own sake. National Service, while it lasted, was held by many who disliked it to have at least potentially a good effect on those whom it called. Service for peaceful ends would be beneficial in this way without any doubt.'

Mr Eversley gives as examples of such work the kind of jobs hitherto performed by conscientious objectors in hospitals, mental hospitals or Family Service Units, work in a normal occupation in a particularly squalid area, and office work for voluntary organizations at minimum pay.

CHRISTIANS IN PRAGUE

John Lawrence writes:

'The World Christian Peace Assembly which took place in June in Prague might have been expected to be just one more exercise in that kind of propaganda for "peace" which seems to consist in beating one's enemies over the head with a good thick olive branch. And so, I confess, I originally expected it to be; but the organizers, who were widely representative of the churches of Eastern Europe, soon took some Western Christians into their councils and it became clear from the way in which the preliminary arrangements were handled that the sponsors intended this to be a genuine meeting for discussion. That this should be possible shows how fast the Communist world is evolving.

'We met for the inside of a week, discussion was remarkably free and there was a real meeting of minds. There were 600-700 of us from East, West and South; we met for five days. The churches of Eastern Europe were, as one would expect, represented by their "top brass". The representation of Western Europe was patchy, but contained enough people who have the confidence of their churches to make it a genuine encounter. Some of the African

churches sent strong delegations. It would have been worth holding the meeting just to hear the African delegates taking their part as Christian brothers who were not directly involved in the quarrels of East and West. I shall never forget hearing a delegate from Sierra Leone ask: "Are either of you serious when you talk about disarmament? You talk but you don't do anything." There were only a few people from the American churches and not very many from Asia. The Chinese representatives held aloof and did not for the most part join in the fellowship of East, West and South which sprang up almost at once.

'We spent two whole days discussing in groups of fifty or sixty. The preparation was inadequate, the groups were too large and the time was too short, but the discussion was real and it was amazing how much agreement there was by the end. In particular it was decided that the Prague Peace Movement should seek the closest possible collaboration with the World Council of Churches and the Churches' Commission on International Affairs; practical suggestions made by Western delegates about how this could be secured were accepted unanimously.

WORKING HARD TOGETHER

Mr Derek Pattinson of the William Temple Association, London, reports on their annual Conference on the Mission and Unity of the Church, held recently in Birmingham Parish Church:

'At a conference on the same subject which the Association sponsored some years ago, those attending were confronted by a series of statements from Anglican, Methodist, Presbyterian and Church of South India standpoints of theological and doctrinal difficulties. This time a different approach was adopted. The Rev. John Morris (Anglican) and the Rev. Colin Marchant (Baptist) gave an account of the work which they and their congregations have been doing in a new housing area at

Longbridge. Both Anglicans and Baptists provided their own buildings—there was no suggestion here of a regularly shared church building—each has its own congregation, and poaching is eschewed. But between the two congregations a close relationship has been built up, resulting in a considerable degree of co-operation and, to a large extent, a common strategy. The two churches share the same literature and publicity; new arrivals are visited by Anglican priest and Baptist minister together; there are joint services and meetings at special times, e.g. in Lent and Holy Week; the Anglican parochial church council and the Baptist church meeting exchange observers on a regular

basis, and members of both congregations here attended each other's Communion services as observers.

'Each congregation feels that it has been strengthened by the resulting cross fertilization of ideas. The Baptists have found the greatest value in a weekly Communion service while the Anglicans have been helped with their corporate and private prayer by Baptist precept and example. Standing literally shoulder-to-shoulder on doorsteps and in meetings, they have witnessed for Christ more efficiently and effectively both in evangelism and in the social responsibility of the Church than if they had worked independently. Their co-operation locally has, in turn, enriched their contribution to such bodies as the Council of Churches for the area in which Longbridge lies.

'Two questions arise at once. What next for Longbridge, when Mr Marchant's time is up? The speakers were

properly cautious. They compared the cause of church unity with the setting of a broken bone—time must be allowed for the pieces to knit and care taken not to impose too great a strain too soon. What now for the rest of us? Can Longbridge provide a blueprint for action elsewhere? At Longbridge, it seemed that Mr Morris and Mr Marchant facing each other across the denominational divide in fact stood closer to each other than either did to some of his co-religionists. To many of their hearers in a predominantly Anglican audience it appeared that they and their people may as a result have underestimated, and not fully wrestled with these fundamental questions. What is important, however, is the atmosphere of ecumenical co-operation. Sympathy and love and mutual respect are the essentials, and all these seem to have been greatly in evidence at Longbridge.

EAST EUROPEAN CHURCHES

The Rev Francis House writes from the World Council of Churches, Geneva, his impressions of his recent visit to Bulgaria and Rumania:

'... According to recent statistics, an estimated 72 per cent of Rumania's 16,000,000 population and 88 per cent of the 7,000,000 persons in Bulgaria belong to the Orthodox Church. These figures have meant that despite political changes, most of the outward forms of church life remain unaltered. Practically all the churches are open. The clergy still walk through the streets in their cassocks. Many of the church-leaders and theological professors have studied abroad. In Bulgaria all the members of the inner Holy Synod were already bishops before the war. Some theological books and reviews are published. Seminaries and institutions for higher theological studies continue, though the former are reduced in numbers and the latter are separated from the universities.

'Monasteries and convents are open;

though in Rumania, I was told, as the result of the strict enforcement of church discipline, two-fifths of the monks and nuns have been sent back to their villages. In Bucharest the Patriarch still lives in his palace next door to the parliament buildings, and in both countries the bishops continue to maintain great state. As in several other Eastern European countries, but in marked contrast with the USSR, the greater part of the stipends of the clergy is paid by the State, and the monasteries still largely support themselves on their farms.

'In both countries the drive for "modernization" according to Communist conceptions is intense and every means of propaganda and political, social and legal pressure is used to enforce conformity.

The churches are under this pressure no less than other public institutions. The law allows them to "perform their religious rites", but all their former social activities and programmes have been

stripped away. The churches are allowed extremely few contacts with the outside world. The Communist parties are intensifying anti-religious propaganda of many kinds to which the churches are not allowed to make any public reply. The whole educational system is based on Marxist-Leninist philosophy. Public support of the Government's general policies is the condition for the continuation in office of the leadership of any organization.

'At the great services of Easter night many thousands of persons of all ages crowd the churches and their surroundings. On ordinary Sundays congregations are very devout, but attendance is much smaller. Sermons are preached at the main Sunday liturgies in city churches though there seems to be less frequent preaching than in Russia. In Rumania well-sustained efforts are being made to encourage the congregations to join in singing parts of the liturgy (as they do in Russia) and not to leave the people's part to be sung by the

choir only. In Bulgaria an encouraging sign of the deepening devotion of believers is the fact that the number of communicants has risen steadily during the last ten years. People can still go individually on pilgrimages to monasteries. In one church in central Sofia seven priests are continually on duty hearing confessions and praying for the sick. In Bulgaria many believers are members of "brotherhoods" which meet weekly in the churches to hear lectures. In Rumania especially a great deal of repair work is being done in church buildings damaged by earthquakes and war, and a number of new churches have been built in the growing suburbs of Bucharest.

'In both countries the warmest possible welcome is given by monks and nuns, theologians and bishops to the rare visitors from other churches. Both churches have accepted the invitation to send observers to the Third Assembly of the World Council of Churches in New Delhi, India, next November.'

THE THRUST AND JUDGEMENT OF GOD

Professor Charles H. Malik, of the American University in Washington and former Lebanese ambassador to the United States, has some sharp words to offer to the Washington Council of Churches' annual meeting this year. He commented:

'If you think the hurt feelings of the world, whether in you personally or in any culture brought up against the thrust and judgement of God, are going to be soothed or assuaged or placated

through diplomacy or classical music or education or culture or humanism or philanthropy or technical assistance or just being nice and reserved and inoffensive, or through an assurance that there is not going to be any nuclear war then I am afraid you know neither yourself nor the world nor certainly the devil. Only the thrust itself which brought about the disturbance can calm it. Only the cross which shamed and condemned the world can reconcile it.'

ENDPIECE

The Roman Catholic Archbishop of Liverpool, Dr John Heenan, recently gave the new Roman Catholic Lord Mayor of the city, Mr Peter McKernan, some fine words on his public responsibilities in the coming year. He declared:

'We take it for granted, my Lord

Mayor, that you as a Catholic will in no way seek to further the interests of Catholics at the cost of the rights of non-Catholic citizens. By the grace of God, you will be no less the servant of the Protestant and of the Jew, than of a member of your own Faith.'

M.G.

CLIFFORD PARSONS

Angola

THE African Samson, conscious of his returning strength, and determined never again to return to the hated treadmill, has grasped and shaken the twin pillars of Portuguese colonialism—the Unity of Empire and the Assimilation of Indigenous Populations—until they are in danger of tottering to the ground.

It was probably inevitable that Africans should sooner or later reject Portuguese hegemony, but the violence and horror of the present uprising have shocked the world. On its side, the Salazar régime has staked its life upon a short sharp campaign to 'exterminate the terrorists'. This phrase which was much heard in Luanda in early April still expresses the prevailing Portuguese attitude.

As in South Africa, so in Angola, two nationalisms confront one another. In Angola we see a failure, not in *apartheid* but in integration, and not primarily a failure of a system, but a failure in goodwill. Too often 'justice' appears to be merely the 'interest of the stronger', but somehow the interests of both communities must be harmonized. To the African it is irrelevant that Lisbon claims Angola as an integral part of Portugal. Can a man by thinking add one cubit to his stature? Or turn an African into a Portuguese?

Assimilation, as a mechanism for introducing people to full civil rights, as they become competent to share in the complicated processes of a modern society, may have much to commend it, but it can easily become a means whereby the masses are deprived of their natural leaders, or the natural leaders are deprived of their political independence. It is a sad commentary on 500 years of association that less than 1 per cent of Africans have been assimilated during that time. Many who apply for citizenship have great difficulty in obtaining the necessary documents. The new statute of 1954, governing the granting of citizenship, provided for the loss of citizenship should an African be considered unsatisfactory by the local administrator. This meant that his status depended on political reliability and the acceptance of Portuguese cultural domination.

While many of Angola's African inhabitants are politically immature, and stand inarticulate before the great issues that torment the modern world, the ideas that have brought tumult to the Congo, the Rhodesias and the Union of South Africa cannot be excluded, and young Africans are determined that 'the political kingdom' shall not be denied them; hence the clash between the determination of Portugal to assert her

'civilizing mission' and the determination of Africans to run their own affairs.

Although Portuguese influence in the coastal-belt of Angola extends back many centuries, her effective control of the interior is of scarcely sixty years' duration, and her influence in the interior is strongly disputed by hosts of African tribes-people. Old men remember how they governed their own societies with honour and dignity—and independence. The rapid influx of European settlers during the last decade, and the rising interest in political affairs, by Europeans no less than by Africans, has meant a growing tension between the communities. The election for the presidency in 1958 was the Africans' first introduction to the clash of party politics. Following the revelation of widespread support for General Delgado, the secret police was greatly reinforced in Angola, and the techniques of repression—informers, hostages, threats, imprisonments, beatings—were multiplied.

The world is aghast at the bitterness of the African uprising, but it must not be forgotten that deep grievances exist in the whole system of forced labour, with its attendant ills, and in the expropriation of land for the benefit of European settlers, whose number increased from 79,000 in 1950 to an estimated 200,000 in 1960. In their attitude to the land, the Europeans have too often been like Ahab.

Missionaries, both Protestant and Roman Catholic, have made their protests to administrative officers and to governors through the years. Sometimes abuses have been rectified in local situations, but the general position has not noticeably changed in regard to political rigidity and economic exploitation.

Roman Catholicism has of course held a favoured position as the traditional religion of the nation and receives subsidies both for religious, educational and social work. Protestant missions have received no financial assistance at all, and have found their work subject to numerous restrictions and embargoes. It has been practically impossible for any new Protestant station to be opened during the past thirty years. Yet in 1950 the census reported 560,000 Protestants in the country, and 1,300,000 Roman Catholics. It is probable that Protestants now number 700,000. Although many Christians disapprove of violent revolutionary activity, adherents of both confessions were involved in the recent revolt.

It would be unrealistic to suppose that Africans in Angola are less interested in politics than their fellows in the neighbouring territories of Congo, the Rhodesias and South-West Africa, and their political aspirations create another problem. Can it be expected that Salazar will give more political freedom in Angola than exists in Portugal?

A solution must be found if Angola is to go forward into a peaceful and harmonious future. The first task, however, is the restoration of confidence on both sides, a task that might be accomplished if there

were a recognition of past injustices and guarantees for the future. So far, however, there is no sign that either condition is likely to be fulfilled. The situation fills one with foreboding, and it may yet prove that only a Brazilian mission or direct aid from the United Nations can hope to restore conditions in which Angola's future can be assured.

Portugal's navigators learned in the past to trim their sails to the changing winds of the South Atlantic, and doing so laid bare new worlds. Only by remembering this lesson can Portugal hope to recapture something of her former glory.

Rumblings in Spain

Not long ago, some leading Spanish Catholics conducted an enquiry amongst workers of varying ages and all trades. They reported that 89.6 per cent of the working class young people were opposed to the clergy; fifty-four young people out of every hundred declared themselves to be frankly sceptical about religion, and a further 41 per cent had no time for it. The Bishop of Solsona has said: 'Our workers . . . are further away from the church than they are from Christ, because they openly believe that the church has not been faithful to Christ's doctrines.'

An important group of forty-five Spanish intellectuals recently protested to the Ministry of Information in Madrid, asking for the existing literary censorship to be suppressed and demanding greater literary and religious liberty. Later, a few priests joined the intellectuals in their protest. Important and outspoken books have been written by the Bishop of Solsona and by J. L. Aranguren. The Academician, Joaquin Calvo Sotelo, wrote a play, *The Rampart*, which was a resounding success. In this, Calvo Sotelo pricks the conscience of Spanish high society and exposes the religious hypocrisy which is eating at the heart of its aristocracy. The author makes it clear that the best things in life in Spain are for 'the Catholic'. When the text had been typed, prior to publication, the daring ideas expressed were approved by two leading Spanish ecclesiastics, Father Lorenzo Riber, of the Real Academia de la Lengua, and the widely-read columnist, Angel Herrera Oria, Bishop of Malaga.

Perhaps inspired by the attitude of the intellectuals, a group of 339 Basque priests have dared to register their dissatisfaction with the religious situation in Spain and the interference of the clergy in the political life of the nation. Their protest was contained in a letter addressed to all bishops in Spain, but the Spanish official news agencies disclosed nothing whatever of the actual text of this letter, and confined themselves to publishing a brief announcement which concealed the importance of the protest and also its source.

Juan de Rabat

DAISUKE KITAGAWA

Christian Japanese

THE mass demonstration in protest against the mutual security pact with the USA in Tokyo, May-June 1960, indicated the inner struggle that Japan is going through today. To dismiss it as communist-inspired is to miss its real significance. To say that it is a sign of growing anti-Americanism in Japan also misses the mark. It revealed that a large proportion of the Japanese populace, and more especially the intellectuals and workers, were intensely dissatisfied with the policy of the Kishi régime then in power, which was generally understood to be one-sidedly pro-Western to the extent of solely depending upon the USA. Yet the general election subsequently held returned the same party to power, and Mr Kishi was succeeded by his own Minister of Finance Mr Ikeda. All this, to the outsider, is a little puzzling. One may even be tempted to say that the Japanese electorate is not quite ready for democracy. To jump to such a conclusion is also dangerous.

It is not my intention to analyse the incident which culminated in the cancellation of President Eisenhower's visit to Japan, or to discuss post-war Japanese politics. The incident is cited here merely as an indication of how confused the Japanese are with regard to their place in today's world. From a Christian point of view, probably the most significant feature of that mass demonstration was the fact that for the first time in their short history Japanese Christians took an active part in a political demonstration with placards, parade and all, as a distinctly identifiable group. Apparently a predominant majority of Christians were strongly opposed to the mutual security pact with the USA, which was then on the way to ratification, or, for that matter, to any military pact with any foreign power. Consequently many of them, including theological professors and students, as well as pastors and lay people, participated in the demonstration.

This is significant on two counts at least. One: Japanese Christians took more or less collectively, though not officially, a definite stand in the nation's politics against the declared policy of the Government. This shows that Japanese Christians are now thinking independently about public issues and that the Japanese Government allows freedom of thought and speech to all religious groups, including Christians. Two: Japanese Christians positively identified themselves with the Japanese masses. They were not drawn willy-nilly into the mass movement for fear that otherwise they might be completely written off by their compatriots, but went into it with the positive conviction that they were doing what Japanese Christians ought to be doing. This growing sense

of solidarity on the part of Christians with the non-Christian majority of the Japanese populace is of enormous significance, for until quite recently Christians were looked upon as little less than alien by a large majority of non-Christian Japanese.

The aim of the *Kulturkampf*, in which the Christian Church in Japan was engaged against the military régime that controlled the Government in the 1930s, was not to have Christianity recognized as a Japanese religion on the same basis as Shintoism and Buddhism, but was for Japanese Christians to be accepted fully and unequivocally as Japanese. Some of the steps taken by the Churches in the process and especially their knuckling down under the Religious Bodies Law, may have caused misgivings on the part of Christians abroad, but there was no intention to 'Japanize' the Gospel nor tendency toward any kind of religious syncretism. Japanese Christians were too painfully 'orthodox' as Dr Kraemer once pointed out (thanks to the missionaries, I think), to venture anything of that sort, which in turn was precisely the reason why they were regarded by the average Japanese as having been denationalized.

It looks as though the Christian community in Japan is beginning to have something of a Christian public opinion which could have a significant impact upon the general public opinion, not necessarily on religious matters but on matters of common concern to all citizens. In other words, though small in size the Christian community is now a force with which Japanese society has to reckon. The question before the Japanese Christian is: What, if any, unique contribution are they expected to make to their country at this juncture of its history?

Since her defeat in the last war Japan is rediscovering the meaning of nationalism in complete dissociation from imperialism, although how selfconsciously the Japanese masses are doing this assessment may be debatable.

At the beginning of the Meiji era which marked the dawn of modern Japan, she was just emerging as a modern nation-state having scarcely unified all the feudal fiefs. In that state of instability and insecurity Japan was encountered by the powerful colonial imperialism of the dynamic West. To Japan at that point it appeared as if becoming a modern nation was synonymous with becoming an imperial power. She was unable to think of nationalism apart from imperialism as long as she was attempting to modernize herself after the pattern of the Western powers.

Today, rising out of the debris of war, she is trying to reassert her selfhood as a nation, standing between two power *blocs*. There is a sense in which Japan is grappling with the question whether military strength is a means by which to defend the already established national selfhood, or an essential part of being a nation. To put it differently, the question is twofold: Can a nation be a nation in our world without military

defence? Can a nation expect to remain an autonomous nation without a military defence today? One may even ask: Is military strength the *esse* or *bene esse* for a nation to be a nation? These are logically two different questions. Having renounced her ambition to become an imperial power, Japan is now grappling with the first of these two questions, while the world situation is compelling her to deal with the second question before she can answer the first to her own satisfaction.

Speaking as a US citizen, I think the lack of appreciation on the part of the US State Department of this national soul-searching by Japan was one of the basic causes of the May-June 1960 fiasco. Japan does not want to, neither can she afford to, dissociate herself from the USA and the Western powers. At the same time she feels that she needs and ought to establish more normal relationships with China and the USSR, which after all are geographically her closest neighbours. The question may be stated as follows: how can she be an autonomous nation maintaining strict neutrality when the world is so sharply polarized between two great power *blocs*? It is well-nigh impossible to find a clear-cut answer because in this question logical and logistic considerations are so hopelessly intertwined. How to reassert her nationhood in the wake of her renunciation of military imperialism as the modus of her existence, and within the context of the power struggle at the very point of tension between the two power *blocs*—this is the problem of Japan.

Such is the national crisis in which the Christian community of Japan ought to make a decisive contribution. It is now called upon to interpret to the non-Christian Japanese what the place and role of Japan as a nation should be in the total scheme of God's *Heilsgeschichte*. The time has come, I believe, for the Japanese Christian to produce a history of Japan within the framework of world history. Short of this Japan as a nation will not be able to discover her rightful place in the world community as one of its contributing members.

The question of real urgency haunting every thinking Japanese at present is: What does it mean to be an autonomous nation and at the same time a member of an international community under the perpetual East-West tension. Does Japan have what it takes to be one and the other simultaneously? Supposing she does not: Where can she find her salvation as a nation? These indeed are questions, inarticulate though they may be, that underlie all the political and social unrest of Japan today. Who can answer them if the Christian cannot?

The Christian community in Japan consists of Roman Catholic, Eastern Orthodox, Anglican, Lutheran, Reformed and many other Protestant Christians, including a substantial number of missionary forces from abroad. It even includes Christians who disbelieve in the church, the 'non-church' Christians. It ought not to be preoccupied *exclusively* with the task of converting the non-Christian Japanese to Christianity nor with interpreting Christian teaching hitherto couched

in Western terminology in language understandable to the Japanese. Both these are indispensable for the Christian to be a Christian. But there is another task which is even more pressing. The Japanese Christians need to be able to interpret Japan, her history and culture, to the non-Christian Japanese from a distinctly Christian point of view. Until this is done, Christianity will seem irrelevant to most Japanese, and that will impede the conversion of Japan.

One may ask at this point whether a pagan can receive the light of the Gospel without first believing in the Gospel. Does a Christian interpretation of history make any sense to those who are not Christians? I do not intend to go into this question, important though it is, but would simply say that the Christian ought to share with his non-Christian brethren what he sees in the light of the Gospel. In order to do that, however, two conditions must be fulfilled:

1. The unity of the Christian community in Japan must transcend the confessional/denominational differences that have been evolved in the West and transplanted in Japan. The Christian community has to be a true community bound by a common mind.
2. The Japanese Christian and the foreign Christian, especially missionaries from overseas, must be able to enter into a genuine dialogue with each other on pressing issues confronting Japan as a nation and the Japanese people as citizens of their nation and of the world at one and the same time.

Recently Prof Michalson of Drew Theological Seminary published a book on the *Japanese Contribution to Christian Theology*. One may give a twist to the title of this excellent book and ask: What is the contribution of Christian theology to Japan today? The kind of missionary who is desperately needed in Japan then is one who is theologically equipped to enter into dialogue with both the Christian and the non-Christian Japanese, not on theology *per se* or such subjects as philosophy East and West, but on what it means for Japan to be a nation and a Japanese to be a man in 1962. It will not do merely to increase the number of 'foreign missionaries' a hundredfold as General McArthur once hoped, nor will it do to dream of the day when all Japanese from the Emperor down to the last and the least become professed Christians. Healing of a nation never depends upon the number of Christians found therein. Would that a small group of Christian Japanese, Catholic, Orthodox and Protestant, together with a select number of theologically well-prepared missionaries of all confessional groups, could hold real conversation with the representatives of non-Christian Japanese patiently and consistently for several years! The mission to show Japan to the Japanese in the light of the Gospel will not be fulfilled without some such core of Christian community coming into being.

Letters to the Editor

Sugar in the Coffee

DEAR SIR,

Bishop Newbigin comes to the heart of the missionary dilemma in Africa when he writes 'when the missionary is understood to be *essentially* the bearer of the Gospel—the Gospel which he shares with his African fellow Christians—then there is a different situation.'

Many churches are now finding that nine-tenths of their energy is taken up by various social services. Education is of course the field in which the Church has the greatest commitments. Standards are rightly rising. Government plays a larger part and demands a great say in education, if only because of its increasing financial contribution. This all makes for greater complexity and centralization. The result is that a priest or minister in charge of a large mission district spends a great deal of time in an office dealing with work that remains a mystery to his people. He visits Christian communities as pastor, but also as an official, pronouncing on rules laid down by the Education Department, Diocese, or Mission. He becomes the centre of an administrative unit of considerable size. Paternalism—which rightly considered has something to be said in its favour—gives way to officialdom. People no longer think of the mission as *theirs*, or of themselves as being the church. The Priest in charge, diocese or mission is something 'foreign' in the sense that it does things for them and stands between them and the Church in rather the same way that the District Commissioner stands between them and the Government. All this, despite Synodical Government in which African and European laity and clergy take a full part.

Two solutions seem to offer themselves:

1. Vastly increased resources would make it possible for the Church to continue this kind of work without harm to

its evangelistic and pastoral functions.

2. In place of large mission areas under the control of a (usually European) minister in charge, smaller districts must be created relieving the clergy of much administrative work so that they can devote their time to training an effective lay ministry, dealing with people as people, preaching the word and administering the sacraments.

All this is not so much a matter of the varying functions of Western Missionary as against Indigenous Ministry as a return to the first work of the church in a missionary situation.

Yours faithfully,

JEFFERY FENWICK,

The Mission of Christ the King,
Daramombe,
Southern Rhodesia.

On to Damnation?

DEAR SIR,

I am due to reach England tomorrow after a term of service in a backward village area in South India, and, like Douglas Webster, I tremble, both for the shameless West and for myself in my unavoidable task of uncovering that shamelessness. And I do not think the damnation is entirely a future event. Even now it seems to me that the villagers in India, in all their poverty, want and suffering are happier than are most people in the West in their secure affluence.

Mr Webster has put his finger on the most important question in asking how we can give aid to the Church in India, for the Church there is already too much a receiving Church and too little a giving one. I would say the answer is in helping the Indian Church in her efforts to help the people of India. The Church is learning to serve, and there are often still poorer people, and always more needy people, outside the Church than in it. All the people of the poor countries are our neighbours; it is through the

Church there that we can most adequately help them.

I hope Douglas Webster's letter bears fruit. But let me just correct one small mistake: in South India, at least, very few rural labourers earn two or three rupees except at the height of the harvest season. The average coolie rate is probably about Rs. 1.25 per day, though in my own area it varies between Re. 0.50 and Re. 1.00 depending on the local conditions.

Yours faithfully,

ROBIN SLEIGH

166 Shirehampton Road,
Sea Mills, Bristol.

The Christian Encounter with Africa

DEAR SIR,

John Poulton writes of the 'submerged seven-eighths' as though it were peculiar to Africa. An African graduate of Cambridge told me recently how, precisely as a Christian, he had been shocked by the common belief in ghosts among his English fellow-undergraduates and by one in particular who believed that all first-born children of his line must die; and the English abroad have been known to delay a child's baptism till it could take place in the old family parish church 'among the spirits of its ancestors'. It seems to me that Poulton is making, in one interest, precisely the same mistake as is made, in another, by the proponents of the African Personality—that of supposing that there is something inherent in African life which cannot be found in Europe. We are ready enough to speak of the neo-paganism of the scientific age; we seem very loath (or is it that we are just ignorant?) to recognize the much more profound original paganism which still survives; and I don't see how we

can begin to understand Africans until we have begun to understand ourselves.

Perhaps more important is the fact—lamentably ignored in what Poulton calls (but I should rate far more highly) John Taylor's 'perceptive study' *The Growth of the Church in Buganda*—that African paganism belongs (as I *think* English paganism no longer belongs) to a social structure which is still very much alive—a structure in which the ancestors are a necessary and unquestioned and still-active part of the clan. Taylor records the view of some educated Baganda Christians that, so long as the clans exist, it will be impossible to realize the ideal of partnership in marriage; and I would hazard the view that, so long as they exist—at least in their present form—so long at least will 'the old world view' persist in the majority of African minds. At least in Buganda the clans have shown little enough inclination to yield whether to Christian or to administrative pressure; and the question arises whether we are to await what will undoubtedly be the much more forceful methods of an independent African government or whether we should take the opportunity of recognizing that we preach the Gospel not to individuals but to men in a particular society. I have no doubt that, if we did so, we should have to proclaim that those who have joined the Jesus clan have, by so doing, become outcasts from the clan of their birth, whose rites and taboos and ancestors have no further claim on them. If we did so, Christians would no doubt be an even smaller minority than they now are; but they would find less difficulty than Poulton fears in the translation of clan symbols into Christian terms.

Yours faithfully,

F. B. WELBOURN

Makerere College,
Kampala.

On the Moral Law

1

GEORGE GOYDER

GUSTAF WINGREN'S *Creation and Law*¹ is a very important book for anyone concerned about theology. Professor Wingren is Professor of Systematic Theology at Lund. He believes that the fashionable emphasis upon christology—or pseudo-christology—is making us lose our grip on the Bible and so to become pietistic and philosophical, man-centred instead of God-centred, inward looking instead of outward looking. By taking the New Testament in isolation from the Old and by making the revelation of Christ primary instead of subsequent to the Creation and Fall, it reverses the order of the creeds and of traditional Biblical exposition. By treating the Old Testament as secondary it fails to recognize God as the creator and maintainer of the world; its lawgiver and judge. Thus Christ's sacrifice for man's sin ceases to be the price which God pays in order to make good His promise to all humanity as expressed in His perfect law for mankind; His primary covenant. Instead of the continuing plan of God for humanity and His creative acts in history we find a man-made and man-centred philosophy substituted. Although appearing to put the revelation of Jesus Christ in the foreground it actually relies upon man's wisdom in discovering Jesus Christ, and bows God out of His universe, thus preparing the way for the sect-church and justifying the lawlessness of modern society.

Professor Wingren shows that this currently accepted version of theology makes it impossible for the Church to hold any constructive view about natural law. He says:

The concentration by theology on an unrelated and disembodied Gospel without reference to the civil use of the Law has meant in practice that the Churches have become collective groups in separation from the world, and this in effect means against the world. This turns the Church into an idol—it secularizes the Church

This book says something which badly needs to be said about the decay of biblical theology and the substitution for it of a pseudo-christology. It explains why moral theology has declined and will continue to decline in the Church of England and why, under present conditions, there seems little hope either of reviving it or of the Church's

¹ Oliver & Boyd, 21s.

relevance to human society. For the revival of moral theology waits upon a rediscovery of God as lawgiver and judge, speaking to us throughout the Scriptures of His Will for mankind. Apparently some contemporary exponents of christology do not believe in this kind of God. They have preferred to make an idol of their own. To them Professor Wingren says 'in the end this will lead to an individualistic ethic which makes the perfection of self and not the need of the neighbour its central concern'.

The book is well written and well translated and, in spite of some repetition or because of it, makes its points effectively and convincingly.

2

V. A. DEMANT

THE *Theological Frontier of Ethics*, by W. G. MacLagan,¹ is stout argument by the Professor of Moral Philosophy at Glasgow. He is a somewhat rare specimen among philosophers today, for he believes in objective moral values and is concerned with the object of the will and not merely its quality. In this book, however, his main challenge is to those theologians who regard morality without support in religion as either impossible or defective.

It is a highly technical disputation in which the theologians in question are examined. The style is closely knit, sometimes tantalizing, often bright and occasionally just cleverish. In the main, the author is scrupulous in his attempt to understand and state positions he criticizes. The central position which he defends is that the moral law has an absolute authority on its own account and is not dependent for its warrant upon the will of God. This is convincingly argued in the best chapter of the book, entitled *The Moral Demand*. But it is a pity that Professor MacLagan did not at least indicate his awareness that many theologians would agree with this. I myself believe in the autonomy of ethics in the sense that men can have moral convictions and a genuine sense of duty, without referring them to the decrees of a divine law-giver. (I would here have to add: one, that there is in Christian Theology the best account of this independence, and two, that while the fact of obligation is not a deduction from belief in God, for a Christian many contents of his duty certainly are.) When Professor MacLagan comes to say that, for him, the moral law is itself God, not a conclusion derived from belief in Him, he could find a similar position expressed by such a contemporary Catholic theologian as Dom Illtyd Trethowan (*Certainty*, 1948).

¹ Allen & Unwin, 28s.

I think therefore that he should have made it clear that his selection of theologians to spar with was thereby restricted.

There is at the end of the book an admission that while the author regards religion as the perfection of the moral will and not the foundation on which morality is reared, there is much more in religion than this fulfilment of morality. But the only instance he allows himself of this 'more' is that religion helps in the response to moral obligations which would be harder without it.

In support of his main defence of the autonomy of ethics, he upholds responsibility as a choice of alternatives; he stands squarely against determinism; he has difficulty with the personality of God as the source of obligation; and he frankly adopts the Pelagian denial that the will itself is enabled by grace. He objects to religious critics who talk scornfully about 'mere morality'; he holds that prayer for grace to enable one to make a right decision is not really a petition, but a resolution in disguise; he disagrees with any religious view which assumes man's evil to be his own, but his good to be the work of God in him. (He might have remembered that belief in the Fall acknowledges that man's evil is not entirely his own.) He will have nothing to do with the suggestion that confidence in man's unaided moral powers is a culpable form of pride.

Such useful provocation indicates that this book must be heeded by Christian apologists, for they are here treated seriously. If I could enter the discussion in a brief review, I would begin by a reminder that the Christian account of the relation of religion and morals does not begin with theoretical argument but with faith in the Atonement, and the theology of the Atonement, in all its various forms, has always been an attempt at a theodicy, that is to say, a moral 'defence of God'—or rather, a declaration of God's justification of Himself, as is to be found in, e.g. the Scriptures, in Anselm, Leibniz and Forsyth. If Professor MacLagan had immersed himself a bit in this tradition, he would no doubt have found many flaws in the arguments, but he would not have put down all theology as subordinating ethics to belief, for theodicy does just the opposite.

Theology in Asia

Anyone concerned with Frontier Theology will find the *South East Asia Journal of Theology*, edited by John Fleming, full of interest. Vol. 2, 1961, for example, contains articles on 'The Word of God and the Living Faiths of Men...'; 'Changing Chinese Identity: From Cultural Totality to Nation Among

Nations'; 'The Buddhist Doctrine of Man in His Existence'; 'Some Buddhist and Christian Concepts Compared'; 'Man and the Redemption of the World'. This journal is published quarterly; annual subscription 10s. (post free). Single copies 2s. 6d. (plus postage). Address: 6 Mount Sophia, Singapore 9.

BOOK REVIEWS

Is it Cricket?

English Religious Dissent. Erik Routley. (CUP, pp. 213. 18s. 6d.)

This is a volume in the English Institutions series brought out by the Cambridge University Press, of which the late Sir George Barnes was editor. Dr Routley sets out to tell the story and describe the activities of the Protestant Dissenting bodies in English life for the person who is not a Dissenter but is interested in Dissent in the same way as he might be in the British Constitution or British Shipping, to name the titles of the only other two books which have yet appeared in this series.

This Dr Routley does exceedingly well. The book is written in his characteristically lively and effervescent style and with a nice blend of history, description and comment. If Dissent in England has sometimes been characterized as worthy but dull, no one could accuse Dr Routley's book of reflecting the latter of these qualities. He has even contrived to garnish the book with some good illustrative plates, no mean achievement in dealing with such an unphotogenic subject, although admittedly it is hard to see the necessity of a picture of Judge Jefferies alongside John Bunyan, and the Methodist Church reproduced as an example of modern church design is an even more depressing specimen than most of its contemporaries. The ignorance of most Englishmen about what goes on inside and what lies behind Dissenting chapels is massive. Anyone who dips into Dr Routley's book will find himself compelled to read on until he is wiser and better-informed.

Yet, as this book shows signs occasionally of being uneasily aware, the recognition of Religious Dissent as an English Institution raises some interesting questions. Up to about 1914, many Englishmen would have regarded Dissent primarily as a threat to English

Institutions rather than as one of them. Does the fact that Dissent can now begin to be regarded as a little like the Monarchy and the Church of England and the House of Lords and the English Countryside and Cricket mean that it has succeeded or that it has failed? In the mysterious half-world of modern England, the answer is probably a bit of both. What is certain is that in becoming an English Institution, Religious Dissent appears to have settled for becoming a junior partner in the Established order rather than its radical critic.

This may well be the right thing to happen. If it is, let us get on quickly with the job of devising a new ecclesiastical establishment in England which recognizes this fact. It would be a much better one than the archaic structure which we have at present. Meanwhile, however, the function of a prophetic and constructive dissenting group remains to be performed. It is hard to believe that things are now so well with us in England that this function is no longer necessary.

DANIEL JENKINS

Dissent into Politics

The Politics of English Dissent. Raymond G. Cowherd. (Epworth Press, 21s.)

This thorough and well documented study of English dissent between 1815 and 1848 shows that the determination to reform parliament, the attack upon slavery, the repeal of the corn laws, the fight to redress grievances suffered under the Test and Corporation acts were all part of a strategic campaign to achieve civil and religious liberty. And not least for Roman Catholics and Jews.

He would be a poor Free Churchman who did not feel some pride in the remarkable success which attended this alliance now with the evangelicals within the established Church and now with the radical freethinkers. However, lest this should go to the head, the author makes a candid assessment of the prejudices as well as the principles which bedevilled the launching of a system of national education. The dissenters had

much justice on their side in the matter of education, but there were dangers in an undue emphasis on the principle of free enterprise. Free Trade was all very well but the principle of free enterprise meant that good men turned a blind eye to the effects of the factory system on the health of young people. The Nonconformist ministers, who according to G. M. Trevelyan were often the only friends of the workers in the growing industrial constituencies, needed the leadership of Anglicans to achieve reforms in this field.

Certain issues raised then can be seen in a new light now. The principle of free enterprise is fundamental to a free society but has still to be reconciled with the promotion of the common welfare by the State. John Bright is quoted as saying: 'If there be one principle more certain than another, it is that what a people is able to do for itself, their Government should not attempt to do for it.' This principle now needs reinterpretation in the light of the co-operative view of the State and the pattern of voluntary-statutory service which has developed.

The leaders of many reform movements, and notably the campaign for the abolition of slavery, were 'laymen and judicious men of affairs'. Mr Cowherd's book reminds us that the reforms they advocated were not won without thorough organization which included public meetings, the promotion of pressure-groups, the running of magazines, and especially the gathering of mammoth petitions. Lord Stanhope 'never felt more pleasure in his whole parliamentary career than when he rejoiced because of the immense heap of petitions that was strewn upon the floor of the House'. Like the Protestant dissenting ministers of 1841 we claim the right to speak about 'such measures as plainly and deeply involve the weal and woe of the whole community'. Ought we collectively or individually to support our convictions by taking a more active part in the business of political organization, or is there good reason for our more decorous behaviour nowadays?

CLIFFORD CLEAL

A Brief for Economic Aid

Economic Aid to Underdeveloped Countries. Frederic Benham. (Oxford University Press, 12s. 6d.)

Apart from the actual preservation of peace this is surely the most important issue in international affairs at the present time. It is also a particularly striking example of the kind of issue of public policy on which it is easy to see what our Christian insights should lead us to want to do; but, once we begin to grapple with the complexities, much harder to see how we are to do it. We can all see the growing difference between the standard of living in 'developed' and 'underdeveloped' countries, and there is no lack of guidance as to our duty when our brother has need. One of the merits of Professor Benham's book is that he recognizes this issue: he insists that aid must be given as our plain duty, and not in order to combat Communism or promote our trade.

We cannot, however, say much more than this unless we know something about the difficulties to be overcome and the problems to be solved. How are we to define aid (e.g. in comparison with commercial investment)? What is the role of private capital in comparison with government aid? How important is either compared with arrangements which would ensure a more stable, and perhaps a higher, level of earnings for the underdeveloped countries from their exports? What conditions, if any, should be attached to aid and how should it be administered? How much aid can countries absorb without waste? How is this country to play its part when aid must be a burden to the balance of payments, the weak spot in our whole economy?

Professor Benham has something to say on all these problems except the last: his book is, in fact, a competent though brief discussion of the main facts and problems which are relevant to the subject. He can hardly carry the analysis of any problem very far, though he always states his own view; and one cannot claim that the book makes as enlivening

reading as it might if it were devoted to a more thoroughgoing treatment of a single theme, or a full statement of the moral issue. His exposition is, however, always clear, though occasionally repetitive; and, though there seem to me to be occasional lapses from realism (e.g. in the suggestion that there should be an international organization to finance export credits), his discussion of the problems is, for the most part, refreshingly practical without losing sight of the fundamental moral issue. Anyone wishing to learn something about the practical problems to be faced in doing our duty in this matter may be recommended to read Professor Benham's book. It will provide him with a good basic briefing; though, like most briefing material, it needs to be read slowly and with care.

JAMES MARK

The Christ and the Buddha

On the Eightfold Path. George Appleton. (SCM, 12s. 6d.)

For some years a good deal has been heard about 'resurgent religions', such as Islam, Buddhism and Hinduism. Various factors may have been at work for decades, not least perhaps the rising tide of nationalism in Asia and Africa. One influential reason has been the impact of Christianity upon the followers of these religions, bringing about a re-assessment of old values and symbols, a re-emphasis of beliefs in the light of new science, and a tightening up of ethical standards. The results are seen in assertions of strength in various places and even some missionary outreach to other countries. One religion that approximates most nearly to Christianity in its emphasis upon inward peace and kindness to others is Buddhism, and it behoves us to grasp its meanings clearly.

Mr Appleton's book is the most sympathetic treatment of the Buddha's teaching that has yet appeared from the pen of a convinced and thoughtful Christian. It is to be welcomed for two reasons. First, because it seeks to bring Christians and Buddhists together in a

clearer comprehension of one another's viewpoints. Surely every endeavour to gain a better and more friendly understanding between us, rather than a religious cold war, should be encouraged. Second, the author shows that the Christian Church is by no means ready to accommodate men and women, hitherto devout followers of the Buddha, who may now feel drawn to Christ Jesus as Saviour and Lord. A change of outlook is required from *us*, and it is none other than our Lord Jesus who makes that demand.

Two minor criticisms may be offered. In a book 'written for those without previous knowledge' there is a rather liberal use of Sanscrit and Pali terms, even although these are explained. On page 28, for instance, there are no less than fourteen such words in italics. Fewer foreign words and more exposition always appeal to English readers.

Buddhists and Theosophists accept reincarnation without question. A few Christians, e.g. Leslie D. Weatherhead, appear to favour it in one or two recent publications. Some people are in doubt as to what to believe. Although George Appleton grapples with some of the pros and cons, he does not deal (say) with dreams, which Buddhists and Theosophists argue constitute data from our memories of previous lives. To many Christians this appears tenuous and doubtful. The whole problem of reincarnation calls for a thorough and scholarly examination from the point of view of Christian faith.

H. F. WICKINGS

After Bultmann

Jesus of Nazareth. Günther Bornkamm. Translated by Irene and Fraser McLuskey with James M. Robinson (London: Hodder & Stoughton, 1960. 21s.)

Dr Rudolf Bultmann, as is well known, sees a distinct gap between the teaching of Jesus Himself and the apostolic teaching about Jesus: 'he who formerly had been the *bearer* of the message was drawn into it and became its essential content. *The proclaimer became the pro-*

claimed . . .' (*Theology*, i, 33, English edn.). It is significant, therefore, that one of Bultmann's most distinguished disciples should have written this book (it appeared originally in German as a paper-back in 1956), under what Dr E. Stauffer, from the opposite wing, sarcastically called an almost old-fashioned title—*Jesus of Nazareth*—containing a very great deal about the teaching of Jesus.

The sentence printed on the jacket from the author's foreword is oddly chosen, for it expresses not what is distinctive of the book but only what is typical of that combination of devout Christian faith with extreme critical scepticism with which such as Bultmann are associated. What is distinctive is that to which the 'jacket' sentence is only the foil: 'Certainly faith cannot and should not be dependent on the change and uncertainty of historical research,' says the jacket. But the author continues: '. . . But no one should despise the help of historical research to illuminate the truth with which each of us should be concerned.'

It is true that Dr Bornkamm's standpoint remains a radical one: the Synoptic Gospels yield few, if any, reliable data for the chronology or events of the ministry of Jesus, and His sayings have been extensively altered by the Church. Jesus Himself did not even apply the term 'the Son of Man' to Himself, let alone any other titles. The 'four-document hypothesis', widely entertained in England since Streeter, is coldly dismissed.

But for all this, what matters is that Dr Bornkamm finds himself unable to treat the resurrection as merely the apostles' way of expressing the effectiveness of the cross. He treats the Church's faith about the resurrection as evidence that Jesus Himself—not the experience of the disciples—created the Church: 'The twelve disciples are scarcely the creation of the post-Easter church, as has been suggested' (by Bultmann, as the foot note acknowledges; and see the very cautious but significant statement on pp. 180, 183).

As a matter of fact, moreover, despite

all disclaimers, a remarkable amount of the teaching of Jesus in the Gospels finds its way into Bornkamm's portraiture of Him. A specially searching chapter is Chapter V, 'The Will of God'. Here the radical and inescapable claims of Jesus are movingly and penetratingly presented, and the force of these claims is only enhanced by Chapter VIII, 'The Messianic Question', arguing precisely that He did *not* make explicit claims to 'titles'.

Thus, while some readers will find much to question in this book, it is most warmly to be welcomed, both in its own right as the penetrating estimate of a brilliant and honest mind, and also as an important land-mark in post-Bultmannian New Testament scholarship. It is a pity that the German is not more idiomatically rendered. The English, generally of 'translation' brand, sometimes becomes almost unintelligible or even misleading. But it is good to have such a book available at all; and for this Dr J. M. Robinson has once more put us in his debt—having previously called attention, in his *A New Quest of the Historical Jesus*, to the significance of this book.

C. F. D. MOULE

Churches and Church

A Handbook of Christian Social Ethics. Vol. I, *Man in Society*. Eberhard Welty, OP. (Nelson, pp. 395, 42s.)

This is the first of four volumes; the other three are to cover 'Community and Society', 'Economics in Society' and 'Church and Society'. It is based on the second German edition of the book, published in 1952, and has been very well translated by Fr Gregor Kirstein and John Fitzsimons, and is excellently but expensively produced by Nelsons. There is a full index and useful annotated lists of Roman Catholic books. No information is given of Fr Welty beyond the remark of Cardinal Muench in his preface that the author is 'a distinguished social scientist'. The book treats its material in 124 questions and answers, interspersed with relevant extracts from Papal writings chiefly between 1881 and

1891, 1929 and 1939, and the Encyclical *Humani Generis* of 1950. After an introductory section the book is divided into three parts, 'Man in Society', 'Basic Laws of Social Order' and 'Justice and Charity', the first and third being subdivided into Lessons.

It is a clear text book exposition of traditional Roman Catholic social ethics (but pointed particularly against modern totalitarianism of the Right and Left). It appears self-sufficient and complete. No critical voices are heard. But it does nothing to resolve the many difficulties which have been raised about that tradition. I had enough queries by the end of the introductory chapter to sustain an essay.

I will mention a few: (1) The relation of this Aristotelian approach to the New Testament, from which it seems very remote, is not dealt with; its compatibility is assumed and biblical texts are quoted where useful. (2) There is a good and extended section on Natural Right, Natural Law and Human Rights, but many ambiguities about Natural Law remain unfaced. The terms divine and natural law, nature and revelations, and sometimes natural law and orders of creation are used in a most imprecise way as if they are interchangeable, whilst the status of the deductions from natural law remains unclear. When examples of particular conclusions are given in the book, they are stated not argued; apparently they are considered self-evident though often they are far from appearing so. (3) Enormous claims are made about fundamental and immutable laws and the unequivocal teaching of the Church and her binding decisions, and here and there the odd half sentence takes much of it away, and it is admitted that problems are difficult and opinions differ. Papal Teaching is exalted for its prudence, balance, courage and clarity, but a good deal of it strikes the reader as wordy, some of it vague, and frequently it appears to lack the tools for dealing with the modern world (e.g. its conception of private property seems irrelevant to the twentieth century). (4) Moreover the attitude of the Popes to the modern world seems

often that of a parent annoyed that his child has grown up. It is curiously Western; much of the world has never been in the position from which the Popes are scolding it from straying, and their insistence that its problems will only be solved if it returns is, therefore, a side-stepping of the issues for all civilizations except the Western, and is curious coming from within this strong natural law tradition. It is a further indication of unresolved confusions.

I note a few dubious *obiter dicta*; the Church equated with the Kingdom of God; urbanization declared unnatural; every lie said to be unlawful; a business allowed to overcharge to prevent it from bankruptcy; the assertion that it is impossible for the Church to deviate from the principles of justice, truth and Christian charity.

RONALD PRESTON

Reason and After

The Church in the Age of Reason. G. R. Cragg. (Pelicans, 2s. 6d.)

The Mind of the Oxford Movement. Owen Chadwick. (Black, 21s.)

Dr Owen Chadwick, Professor of Ecclesiastical History at Cambridge, is giving us a number of scholarly and readable books and is adding to his labours by editing the Pelican History of the Church, of which Dr Cragg's volume, surveying 1648-1789, is the first to appear.

Dr Cragg covers a period when the institutional Church was in a bad way. This must be rather wearisomely repeated as he takes us through the countries, from Russia to the infant United States. The basic problem was that the political authorities were determined that the disruptive powers of religion, so evident in the sixteenth and seventeenth centuries, should be curbed. Yet even Erastianism had its good side. Enlightened preachers received opportunities from state and noble patronage which would have been denied to them by the continuing irrationality of popular religion; one thinks, for example, of Edinburgh's distinction in the life of the mind—an Athens surrounded by

Calvinist barbarians. There is always a great deal to be said for lay participation in the government of churches.

Beneath the level of institutional deadness, there were growing not inconsiderable fruits of the Spirit. Some belonged to the ethos of the period; Dr Cragg's best chapter is on Christianity and Culture in the Baroque age, with Wren and Bach as heroes. Other movements—Pascal and Wesley are the giants—were protests against 'Reason' and partook rather of the earnest emotions of the nineteenth century. Perhaps the most lasting contributions were made by those few who united the intelligence of the age with a sense of the mysterious nature of the subject matter of religion; for example, Joseph Butler. One obvious lesson is that we today have no excuse if we do worse than our eighteenth century predecessors in the important things and put the blame on the state of the institutional Church.

Dr Chadwick's own book is an anthology of passages from Newman, Pusey and some other Tractarians (but why not Keble's *Christian Year*?)—the men who in the Church of England carried on the spirit of the Evangelical revolt against excessive rationalism, and who insisted that this religious spirit must be embodied in a purified institution. The passages mostly concern the nature of faith and of sanctification, with a few discussions of the authority of the Church. There is an excellent introduction on the historical background of this spiritual movement. The whole is dominated by Newman—as it ought to be, for he was a religious genius. But of course Newman himself gave the most definite verdict on the limitations of the appeal of Tractarianism by joining the Church of Rome, and Dr Chadwick's introduction might have gained by a franker recognition of this.

Although the spirit of the Oxford Movement still dominates many of the clergy of the Church of England and summons some lay souls by bells, the great Anglican problem today is posed by the fact that this movement, judged by the standards of Christendom at its greatest and deepest, really did not have

a mind. Rightly discerning that the Church needed to be renewed, it avoided many of the issues in the real life of the age of science and industry by a conservative concentration on the Fathers (or selected aspects of them) and the English Prayer Book (or some favourite portions thereof). This was too insular, too clerical, too donnish—which is not to say that it wasn't saintly. Newman confessed that it had been a 'paper religion'. In his *Oxford Apostles* Sir Geoffrey Faber has described the somewhat unhealthy psychological atmosphere of the Movement; and more brutally Sir Robert Ensor has pointed out that the colleges of which the Tractarians were Fellows owned extensive slums in Oxford.

Newman and Co, then, did not lead us out of the deficiencies of the Age of Reason. There were guides able to do this, but unfortunately for our patriotism they resided on the Continent.

DAVID L. EDWARDS

The Image of God

Images of God. A. C. Bridge. (Hodder & Stoughton, 18s.)

'It would be optimistic,' says Mr Bridge, 'to expect contemporary paganism to pay much attention to a gospel preached as the truth by people who cannot agree among themselves as to what sort of truth they are talking about.' This is the pastoral and evangelistic version of that counterpart problem with which philosophers have struggled for some time: what kind of assertions are theological assertions? Part of the trouble, as Mr Bridge himself recognizes, has been that many people have supposed that theological assertions must be either statements of fact or expressions of fantasies. Yet facts are not such that assent to them is anything like religious devotion; and fantasies are such that a man may apparently believe anything. But if they are neither, how are we to understand them? Can we find anywhere clues to their character?

Before he became a Christian and a priest, Mr Bridge was an artist (as well,

incidentally, as an atheist), and it is his contention that the artist can help the theologian to face the questions which the philosopher puts to him; that some illuminating comparisons can be made between the use of symbols by the artist and by the theologian respectively; and further, that valuable lessons can be learnt from the history of art which can be used to get a new look at theological controversies.

For the first half of the book, Mr Bridge traces the development of European art throughout the Christian era. Before the Renaissance Byzantine art 'hovered between the unattainably transcendent and the earthly material' (p. 47). But there followed 'a progressive humanizing of the images' (p. 48). Modern art is to be seen as an attempt to 'solve the problem of the communication of transcendent ideas in our materialist society' (p. 67). Now, in a parallel sort of way there has been a 'concentration upon the human and material components of the theological images' (p. 65) and the result has been, in theology as in art, that 'the transcendent truths to which the images should have pointed, were obscured' (p. 65). The theologian's task today, then, is so to give an account of theological symbols as makes them indubitable pointers to transcendent truths.

In the second part of his book Mr Bridge shows in particular how this can be done in the case of Christ and the Church, and what implications this has for certain theological positions. He develops in a most interesting and exciting way his view of Christ as 'the image of God', and of the Church as 'the continuing image of Christ' and he shows how we can misconstrue assertions about both Christ and the Church so as to lead to controversies of the insoluble kind. In this connection Mr Bridge has some wise things to say about the Resurrection eschatology, the Church as 'the Body of Christ', and so on; besides giving us a new line on the controversy about demythologizing.

This is such a significant and valuable book that it is all the more important to realize just what Mr Bridge is meaning

to do, and not to criticize him for not doing more. He is endeavouring (as I have said) to give us a line on theological assertions. He would not claim that there is an exact logical fit between them. Nor would he claim that all problems about theological assertions have been solved. For instance, the reader must be careful not to misunderstand Mr Bridge's denial that art is 'objective', and it would be helpful if some time Mr Bridge could analyse and discuss this concept further. But there is one important problem that Mr Bridge himself raises at the end of the book: how to distinguish 'true' images from 'false' ones? Can the analogy with art help here? Mr Bridge does not profess to answer this question, but it is plain that part of the answer involves an examination of the notion of paradox to which he gives us an introduction in the present book. The paradox arises (he would say) whenever a symbol having a transcendent reference is analysed into descriptive components. But is there then nothing more to say about the paradox? Is no other account to be given of the relation between the paradoxical components and the symbols of which they are each a slant? This is the kind of further thinking which Mr Bridge's book stimulates.

Here is a fascinating work of tremendous interest, which makes a bold attempt to bring together art and theology in such a way that each may illuminate the other. It is by such thinking as this book stimulates, that the Christian faith may find renewed vitality in its expressions, and learn again to inspire and consecrate not only art, but contemporary civilization. Here is frontier work in a new key, and we may be grateful to Mr Bridge for the stimulus he gives to us for it.

I. T. RAMSEY

Unnecessary Journey

Earth's Remotest End. J. C. Pollock. (Hodder and Stoughton, 25s.)

This is a very readable account of a 33,000-mile tour in 1958-59 in fifteen Asian countries, with about the right

amount of detail for a travel-book and many excellent photographs. One likes the author's obvious honesty and straightforwardness, and the lack of any striving for effect. This gives real value to the many moving stories of individual conversions and, here and there, of group movements towards Christ. One is given a faithful picture of missionary life in a multitude of remote places and difficult situations.

Nevertheless, the question becomes inevitable, 'Was this journey really necessary?' Missionary magazines abound with such material; the book is obviously written by a parson, and rightly does not profess expert knowledge. What might have made it different and worthwhile was precisely the element most conspicuously lacking—a perspective of 'the local task in a total vision' (to borrow a title from the World Council of Churches pre-Assembly booklet) and a relating of the Christian enterprise to its whole secular setting.

This is very disappointing. For the author tells us that he undertook this survey because, 'like many of my contemporaries, I was disturbed at the ineffectiveness of the churches in Western countries. In England . . . the emphasis was entirely local. Apart from lip-service and occasional bursts of interest in other lands, each parish or church was absorbed in its own affairs. . . . The church overseas, a factor in world affairs, was almost ignored. Did this difference, this condescending detachment as against absorption in local interests partly result from lack of knowledge? . . . I began with the basic belief of any convinced Christian, that Christ is the Saviour of the whole world, the way, the truth and the life. Beyond that my mind was open. I wanted to see whether the churches were making good the Christian claim.' Well, were they? As he depicts them, churches overseas seemed similarly absorbed, each in its own local affairs. Although the paper-cover describes Mr Pollock as a 'traveller observing Asia from a Christian point of view', was he not merely observing the churches he visited, without adequately answering his own question as to whether they are

'a vital factor in the world today'? A new understanding is needed of the wholeness of the Church, and of its relevance within the march of secular history, before the churches can cogently proclaim the glory and power of God's purposes in the world.

VICTOR E. W. HAYWARD

Just Wars?

The Just War. Robert W. Tucker. (OUP, 40s.)

This book is not about the *justum bellum*, but about the American doctrine of a just war. It analyses recent US pronouncements on this subject and effectively discloses the dilemmas, ambiguities and inconsistencies which arise.

Unfortunately it is difficult to read—and to review—because it is repetitive and badly arranged.

Although difficult to unravel, the author covers the four phases concerned with the employment of force—threatening it, resorting to it, using it and bringing its use to an end; and in each he discusses the aims, means and basic principles concerned.

Starting with the second phase, the only justification for resorting to force is, in American eyes, the aim of self or collective defence against aggression. As a means towards this, 'preventive war' has been ruled out, but 'pre-emptive war' (i.e. striking first if an aggressor is known to be about to attack) might be permissible.¹ Whether this is acceptable or not, it is clear enough at the level of strategic war; but what about ambiguous and indirect forms of aggression? Must the *status quo* never be changed by force or threat of force? Much seems to depend on the circumstances and probable consequences.

In considering the third phase, using force in the event of war, the author points out—repeatedly—that if one retaliates massively to a limited aggression one is no longer pursuing a defensive aim, but the offensive aim of punishing

¹ In terms of strategic weapons, this, too, now seems to have been ruled out by Mr Kennedy.

the aggressor and perhaps annihilating him, so that he may never again break the peace.

He rightly points out that the more limited aim of halting or repelling the aggressor would be more consistent and appropriate. He discusses the legal and moral principles of using force only in proportion to a right aim and with due discrimination between the 'evil few' and the 'innocent many' within the enemy camp.

But where and when does one draw lines for the limited use of force; and in terms of strategic nuclear weapons is a 'first strike' 'counter force' capability more defensive or more offensive than a 'second strike' 'counter city' capability? Again much seems to depend on the circumstances and on one's assessment of consequences.

It depends, too, on what one has said and done beforehand in the first phase of threatening force. If one has relied on the extreme form of deterrence—massive nuclear retaliation in reply to conventional attack—then one may have little alternative but to employ disproportionate and indiscriminate means in the event.

Moreover in order to make the threat of massive retaliation credible one could hardly afford to possess limited war capability as well, or to draw, *beforehand*, any lines between the limited and total use of force.

How did this 'all or nothing' policy (now disowned by Mr Kennedy) come to be justified? This was partly due to the consequences of a too idealistic objective—that of trying to abolish the use of all force in one fell swoop; partly perhaps due to fear of nuclear weapons prompting a search for peace regardless of justice; and partly no doubt due to the complacency and laziness which tempts an affluent society to seek defence on the cheap.

There is more than a hint that the author feels—like many of us—that a more graduated and flexible policy of deterrence is necessary, if the standards we adopt for threatening force are to be consistent with those for using it.

Finally, a little is said on the fourth

phase of stopping the use of force. Again much depends on the aim adopted. Should an aggressor be frustrated, punished or annihilated? Should one demand unconditional surrender or merely a cease-fire and return to negotiation on the basis of the *status quo ante*?

Conspicuous by its absence is the question of whether or not a country should—in the last resort—surrender rather than permit civilization to be destroyed. But this is perhaps not surprising in view of the new American law that 'surrender' should not be discussed.

Throughout the book one is faced with the question of moral standards and principles. What should be the yardstick against which one selects aims and means for threatening, resorting to, using and stopping the use of, force? Should it be the good of mankind, the rule of law, peace and justice, the UN Charter, or just national survival and independence? And to what extent should one's decision depend on particular circumstances and assessment of consequences, both in the long and short term?

All this is touched on and the point is made that some principles may be absolute, some relatively high and some relatively low. Implicit in the debate is also a warning against the 'crusading', self-righteous and Pharisaical attitudes liable to arise from a too narrow moralistic view.

Despite its bad arrangement this is a book to be read—particularly by anyone trying to crystallize his or her basic views on these baffling issues.

A. W. BUZZARD

The Ethical Animal

The Ethical Animal. C. H. Waddington. (Allen & Unwin, 25s.)

This is a book which has not had from Christians the attention it deserves. I think I know why. Some years ago (1942) Professor Waddington published his *Science and Ethics*, which was an attempt to state an 'evolutionary ethic'. It was strongly attacked by psychologists, philosophers and theologians, and was shown to be a jejeune and illogical piece of work. Waddington has now returned to

defend his old position, and, without substantially modifying it, has made a much better job of it. He has done so because he has had to take into account many wider and profounder issues which told against it, so that what he has modified is not the position itself—he still believes that evolutionary principles can explain man's ethical beliefs and behaviour—but the ethic which he is defending. He is, that is, more aware of man's individuality, of the aesthetic and even the religious values which are part of man's make-up. (He even has a chapter on 'The Fall of Man', which, while not completely satisfying to the theologian, at least shows an awareness of what the theologian is talking about.)

His explanation of 'epigenetic' systems—based on his important Woodhull Lectures—is technical but most intriguing; and in his discussion of the similarities and differences between biological and social evolution he makes valuable use of Margaret Mead's anthropological investigations among the Manus. He takes the war into the philosophers' camp, for he starts off by emphasizing that most of the world, living below the poverty-datum line, cannot afford the luxury of the agnosticism about the epistemological or metaphysical basis of 'the good' which is characteristic of British bourgeois logical empiricism. And he points out that flirtations between modern philosophers and science have almost entirely been carried on with physicists—yet the physical sciences deal with matters rather remote from the general activities of human beings: since man, including his brain which philosophizes, is part of the evolutionary process, surely philosophers should take more notice of the biological sciences. Not that Waddington's position is wholly unassailable. While naturally rejecting a teleological picture of evolution, he sometimes slips into using anthropomorphic language about evolution, personifying 'it' almost as a planner (pp. 19, 20, 77, 134-5). He does not really answer Dostoevsky's plea (quoted by the biologist Dobzhansky) that man's freedom includes a freedom to defy predictions about his behaviour. And in the last resort his ethical system

has the weakness of all naturalistic systems: that it does not point to an ultimate authority for it.

MARTIN JARRETT-KERR, CR

Short Reviews

God, Grace and the Gospel. Karl Barth, (Oliver & Boyd, 8s. 6d.)

This translation of three lectures by Karl Barth is exactly what is needed by those who, like myself, have taken it on trust that Barth is the greatest theologian for four centuries, but could not get on terms with his writings.

Begin with the second lecture, on the 'Humanity of God', and leave the first to the last. The second lecture is a *retractation* in which Barth looks back on his life's work and puts it in a new perspective. In this he comes much nearer to Catholic views, using the word 'Catholic' in a broad sense, and also to Anglo-Saxon views. J.W.L.

God's People in India. John Webster Grant. (Ryerson Press, Toronto, \$3 Highway Press, London, 6s.)

This is a first class frontier book surveying Protestant and Anglican Christianity in India. J.W.L.

We Are Happy. (Darton, Longman & Todd, 12s. 6d.)

The Archbishop of Canterbury has indicated to us on the telly that happiness might consist in an inner serenity. Christians, he seemed to say, were likely to accept life and Christians loved . . .

A strange array of original letters is lined up in *We Are Happy*, selected from answers to a sceptical advertisement in the agony column of *The Times*.

Maybe you will be surprised when you have read this intriguing book to find that so unlikely a company of men and women as to include a middle-aged widow, a one-time alcoholic, a cripple of ninety, a girl of twenty-two, an invert, a poet and a chauffeur agree so well with the Archbishop. J.E.

From the Editor

BY the time this appears in print the state of international affairs may be much better or much worse—or merely drooling on in the present state of unresolved tension. There is nothing unreal in the opposition of rival camps in the world, but there is something unreal in the methods which they use against each other. Powerful countries fear and distrust each other today, as they always have, but modern weapons are such that the threat to use them is not altogether credible. Moreover the realities of ideological conflict are not what they were ten years ago. Whether we like it or not, the social structure of 'East' and 'West' and the ways of life that go with these social structures are becoming more like each other. Capitalism is not what it was, nor is Communism. The differences that remain are great and they should not be underestimated; neither should they be exaggerated. At present there is still an intense rivalry of social systems, but both have become sufficiently modified over the years for it to be possible to see the direction of development. In fifty years I do not think the difference between the American and Russian economies and political systems, as they will by then have evolved, will seem to be vital. If so, it becomes a part of peace-making to play for time, for on this showing asperities will be softened, as the years pass. This will be a slowish process and I do not for myself expect any decisive change in the relations between 'East' and 'West' until the generation which rose to power under Stalin has passed on. But statesmen should take long views.

In the meantime we must accept it as a fact that the United States and the Soviet Union, supported in both cases by those who have thrown in their lot with each other, will try to gain advantages over each other. But no country is justified in treating its own advantage as the absolute good, however much it may have ground to believe in the general righteousness of its cause. Whatever advantage one side may gain over the other will be nullified if it delays the day when both will recognize that they must live together in the same world and that for this purpose they must establish a working agreement. Unfortunately the present tension makes it difficult for either side to take long views. Propaganda demands that the differences should be sharpened as much as possible, so that each side may seem justified in being aggressive to the other. We all have our loyalties; and I have mine, but this is not the place to speak of them. My purpose is not to argue the case for my side but to indicate a frame of mind which might help to assuage tension.

Talk of the literal annihilation of mankind in a nuclear war may be exaggerated. Even if everyone in the northern hemisphere were killed, the world would soon be repopulated—and repopulated by civilized men—from the southern hemisphere, after the fall-out had worked itself out. I understand that fall-out in one hemisphere is unlikely to affect the other. The horrors of nuclear weapons need no exaggeration. The truth is horrible enough. Both the Pentagon and the Kremlin know this, even if Peking still refuses to face the full truth about modern war. In fact, neither side is prepared to contemplate full scale nuclear war. So neither wants to risk pushing the other side beyond a certain point, but neither side can admit this without giving the other side a decisive advantage in bargaining. The analogy is not with 1939, when Hitler had aggressive intentions that could in the end only be contained by force—and by a kind of force that in the last resort we were prepared to use. The present situation is more like 1914, when no-one wanted a war but the statesmen miscalculated each other's reactions. If we may take comfort from the thought that there is an element of shadow-boxing in the 1961 crisis, we should remind our statesmen that this is a very dangerous kind of shadow-boxing. What is intended as a feint may be mistaken for a genuine blow and call forth an answer in kind. The statesmen hope to deceive each other into thinking they are more serious in their threats against each other than they are, or indeed than they have any right to be, but there is no need for us to be deceived.

Peace would be in less jeopardy if our statesmen could feel that, while we understand that they have to do some bluffing, we want them to stop bluffing a long way before the brink, and that we shall continue to give them our confidence even if the settlement they get contains some things which we dislike intensely.

One World?

It is not the primary purpose of the movement for Christian unity to solve particular problems; but to take part in the ecumenical movement is a training in a new attitude to all problems. It is the churches themselves, meeting two by two and three by three, who must find solutions to the difficulties which divide the churches from each other, and which sometimes divide people in the same church. What the World Council of Churches does is, above all, to bring people of many churches and schools of churchmanship together in a setting which prepares the way for the solution of the most stubborn differences.

There is an ecumenical technique and an ecumenical spirit. Both are essential to the success of any ecumenical undertaking and both are capable of adaptation to secular problems. It can be very difficult to establish effective contact between the parties at meetings of 'East' and 'West'. I am not thinking so much of formal diplomatic exchanges as of more informal meetings such as the Pugwash, Dartmouth and

Wiston House conferences, or the recent All Christian Peace Assembly in Prague, where an attempt has been made to begin a dialogue on subjects such as peaceful co-existence in the atomic age or cultural co-operation in its widest sense. Over more than fifty years the various branches of the ecumenical movement have built up an enormous fund of *know-how* about how to organize and conduct meetings where the participants start, or appear to start, at opposite poles. I have been startled by the lack of preparation with which secular bodies sometimes approach such meetings. Sometimes it is the Church which is more thorough and more professional in such matters. The technique for organizing such meetings, which will always be associated with the name of Dr J. H. Oldham, depends upon skilled and sensitive people being prepared to spend a great deal of time going round listening to people one by one and in groups, drafting documents and having them torn to pieces and redrafted. Such methods are costly in effort, but they engage the interest of people with first-class brains who could not otherwise be drawn into the undertaking, and they ensure that the real issues have been focused before the discussion begins. However, those who invoke the name of Oldham do not always work in his spirit. Masses of paper are no substitute for unhurried conversations; they can crystallize the results of such conversations, but the conversations must come first. And some ecumenical conferences are over-prepared. Discussion goes dead if too much is laid down in advance, and there may be points of view which do not get a proper hearing if the agenda is too tightly organized. Such mistakes are serious, but they are well nigh inevitable if those who organize meetings are over-pressed. It is therefore essential that the servants of the ecumenical movement should have enough time to think and to listen to a great variety of people. This again means that the representatives of the churches must curb their tendency to crowd more and more things into the programme of the World Council of Churches without a corresponding enlargement of the staff, and of the budget.

The ecumenical spirit consists in the power to combine firm convictions with an openness to other points of view—no, more than an openness, a longing to comprehend them. In seeking Christian unity there must be no compromise on essentials, though there must be much give and take on everything short of essentials. In the last resort, truth must prevail, no matter what it may cost. But those who are touched with the ecumenical spirit know that their apprehension of truth is partial and that aspects of truth which at first sight seem to be exclusive may belong together in the mind of God. There are failures to maintain this spirit as ecumenical gatherings, but where they occur they are recognized as failures, and always there is an attempt to repair the breach in a spirit of charity.

Ever since I first met the ecumenical movement I have regarded the

spirit which moves it as a miracle, as one of the mighty acts of God in our day. It takes more than human resources to overcome differences that are so deep, that are so involved with human pride, and that evoke so many bitter memories. Miracles depend on prayer. If prayer for unity ceased, the ecumenical movement would collapse in a few months.

The movement for Christian unity is a thing that could only have grown in the Church, but its significance is wider than the drawing together of separated Christians. The ecumenical spirit is beginning to affect our attitude to people of other religions. There can be no question of compromise. God's revelation in Christ is unique 'and ever more shall be so'. But God has been preparing the way for the Gospel in every country 'that they should seek the Lord, if haply they might feel after him, and find him' (Acts xvii. 27). We have too often compared Christianity at its best with other religions at their worst, and that is one of the reasons for the slow progress of the Gospel. If we despise the gifts that other men have we merely rouse opposition. St Paul was 'all things to all men'.

'Respecting the Muslim for what at the best he stands for, is the truest, as it is spiritually, the surest, way into his heart' . . . Incidentally it is just conceivably possible that that might be the way into the heart of the Teddy Boy. I don't know. But there is something of the 'feel' of Jesus Christ about this approach. (Dr M. A. C. Warren in the *CMS News-Letter* for October 1961).

If we approach men and women of other faiths, or of no faith, in this spirit, it is certain that we ourselves shall be enriched; and we shall have removed one of the things which makes the Gospel unacceptable in our mouths.

Human beings are complicated and nothing that we can say about the ways of approaching them does justice to the subtlety of human relations, but this ecumenical spirit is one of the things that is needed if we are to overcome any of the great divisions of humanity such as the divisions of race and caste and the political divisions of 'East' and 'West'.

One of the strange things about this age is that we are specially conscious of the divisions of humanity at a time when these divisions are counting for less. What can only be called a world culture is emerging at a startling speed before our eyes. In this there is great promise of liberation of the human spirit, but promise is not yet fulfilment. A world culture could be a bed of Procrustes. The next century could be the time when human beings are forced into a mould and their spontaneity cruelly repressed, unless the first stages of the world culture are informed with the ecumenical spirit.

The Light of the World

The great encounter between Christian faith and the other great and ancient world religions is now beginning and is closely tied up with the emergence of a world culture. The meetings and conflicts between religions that have taken place hitherto are a mere prelude to the present encounter. It is suitable, therefore, that the third Assembly of the World Council of Churches should take place in India, the only source of great religious traditions which are not dependent on God's revelation in Palestine. The theme of the Assembly, Jesus Christ, the Light of the World, is specifically Christian. How is it related to the symbolism of light in non-Christian religions, and to any truth that may be encountered in them?

I do not see how any Christian can deny that there is some truth in other religions, for these religions agree with Christianity at some points, to put it no higher. The difficulty is to see the relation between the Bible and the truths of non-biblical religion. The biblical revelation is unique—or it is a fraud. There can be no question of adding to revelation from some other source. Yet our understanding of revelation may be enriched by the experience and the insight of other faiths, as it is also enriched by things that are learned from science. But Christ is the light that 'lighteth every man that cometh into the world' (John i. 9) and whenever we receive light from others the ultimate source of the light is Christ. So understanding gained through the followers of other faiths comes from Christ too, whether its source is recognized by them or not. The world has only one light.

On another page we publish an article on Incarnation and Avatara by the Swiss Ambassador in India, a noted authority on comparative religion. Those who are unfamiliar with Eastern ways of thought may find this article difficult but it is not possible to reach the hearts and minds of those who inherit the spiritual traditions of India without understanding those traditions. M. Cuttat reaches a practical conclusion about the manner in which economic collaboration between Asia and the West should take place. He thinks that the Eastern and Western types of spirituality are complementary, and represent two ways of life which have much to give to each other. If the West would show more awareness of this, then 'technical aid' and other forms of material collaboration between Asia and the West would become 'a part of the spiritual dialogue' between the 'hemispheres.'

World Confessionalism

In a 'Postscript' to his article 'Ready for Tomorrow', which is printed on another page of this issue, Archbishop Lord Fisher draws attention to a newspaper report that 'forty Methodist churches with a membership of twenty million in seventy-six countries were to consider at Oslo a proposal for unification as the World Methodist Church'.

This proposal did not gain sufficient support even to be discussed at the Oslo meeting of Methodists. Nonetheless, this proposal is a symptom of the times. Archbishop Lord Fisher comments:

I always distrust references to the world as a standard of reference, to largeness as in itself desirable and to the idea that the larger the organization the freer from mundane classifications it will be. But what really alarms me is this suggestion that particular Methodist churches in seventy-six different countries will gain something in Christian character by a union which would make one (Methodist) Church where there were some forty particular Methodist churches before. Inevitably the resulting one Methodist Church would have to imitate much of the operational system of the Church of Rome if it wished to be efficient as a World Force with the worldly weapons required for effectiveness; and it would require the same methods of control and direction (no doubt in a much modified and less effective form) as trouble the Church of Rome internally and in its relations with other churches. It would in my judgement be unwise to depart from the example of, for instance, the Orthodox Communion, the Anglican Communion and the Old Catholics, in which each Communion is in the truest sense integrated by full communion between each of its particular churches and yet each particular church is entirely autocephalous and autonomous with its own freedom to agree or to disagree with its fellows. This seems to me to be the true pattern of the early Church, Apostolic in character and one to be carefully preserved.

I would only add that there are positive as well as negative elements in the tendency for the national branches of the great Confessions to strengthen their links with each other. It is desirable and even necessary for them to seek closer fellowship and to face common problems.

The danger is that this fellowship may become exclusive. I know from experience how Anglicans from various countries can be tempted to think that their close relations with each other can take the place of relations with the Methodists or Presbyterians next door. The same is true of every church.

Death in the Modern World

Memento mori is a motto that has gone out of fashion. We try not to think of death. Even those who believe firmly in a future life are apt nowadays to regard the passing from this life as an event that has no significance in itself, as something purely negative. This is not the way that Christian tradition has regarded death, nor is it a legitimate attitude for Christian men.

The care of the dying should have two aspects, the relief of suffering and the creation of conditions in which souls may be prepared for a new state. Dr Ciceley Saunders, who writes from experience, has described in a series of articles in the *Nursing Times* how these two aims can be combined; the articles have been reprinted as a pamphlet

and have attracted wide attention.¹ In an article in this issue of FRONTIER, Dr Saunders carries her line of thought further and suggests a positive attitude to the care of the dying based on the possibilities of modern medicine seen in the light of Christian belief.

J.W.L.

¹ *The Care of the Dying*, by Dr Ciceley Saunders. A *Nursing Times* reprint. (Macmillan, 2s.)

The Editor of Frontier

By the time this issue of FRONTIER is in the hands of readers, John Lawrence will be already on the way to New Delhi for the Third Assembly of the World Council of Churches. He will be spending the winter in India and Pakistan and will write contributions to FRONTIER from there. While John Lawrence is away, Daniel Jenkins will be acting editor of FRONTIER.

The Price of Frontier

As already announced the standard subscription to FRONTIER will be £1 (\$4) per annum from January 1, 1962, but the following concessions will apply:

1. In future the half-rate subscription, which will be 10s. or \$2.00, will be available to *all* clergy (not only retired clergy) as well as to all missionaries and full-time students.
2. *Anyone who gets FRONTIER three new subscribers can claim a voucher for £1 available towards his own subscription to FRONTIER.*
3. A three-years' subscription, paid in advance, will be at the reduced rate of 15s. per annum (£2 5s. 0d. or \$9.00 for three years).
4. Bulk orders for not less than 25 subscriptions will be accepted from missionary societies at the rate of 7s. 6d. (\$1.50) per annum per subscription.

ALL SUBSCRIPTIONS FOR 1961 OR 1962 CAN BE RENEWED AT THE PRESENT RATES PROVIDED THAT PAYMENT IS RECEIVED BY DECEMBER 31, 1961. THIS ALSO APPLIES TO GIFT SUBSCRIPTIONS. (*See inside back cover.*)

We are grateful to the many readers of FRONTIER who make a habit of giving a subscription to FRONTIER as a Christmas present.

J.W.L.

The Best Radical?

On September 21, 1961, a luncheon was given in the House of Commons to mark the publication of the Christian Frontier Council's study of *Equality and Excellence*.¹ The sixty guests consisted mostly of people who had helped in the preparation of the book, and included several Members of Parliament, members and friends of the Christian Frontier Council, readers of FRONTIER, and the Press. There were three speakers, Mr John Beavan, Editor of the *Daily Herald*; Sir Edward Boyle, MP, and the Reverend Daniel Jenkins, author of the book.

Dr Eric Fletcher, MP, in introducing the speakers, said that the book dealt with some of the most fundamental problems of practical philosophy, and it was a tribute to its objectivity that it found support from members of each political party.

Mr Beavan said that for a number of people in the Labour Party the dynamic seemed to have gone out of the conception of Equality. This lucid, frank and objective book would help to restore it. It was refreshingly candid, even about trade unionists; it dared to challenge the phrase about 'Equal pay for equal work', and there was some fresh thinking on the well-worn subject of expense accounts. One of the greatest values of the book was that it pointed to many areas where precise research was needed and several studies should be made, based upon particular chapters.

Sir Edward Boyle said the book seemed to him a most valuable and worthwhile undertaking, admirably carried out. We ought to think about the moral implication of living in a more prosperous society. He thought that the book might have emphasized more the personal side, and equality in personal relations, uniting one's will and interests as far as possible with the interests of other people in the world one lived in. He also thought that the book was full of ideas and phrases which should be pursued. In particular, Sir Edward quoted the phrase 'The best radical is the person of conservative temperament driven by love beyond his conservatism' as one he would like to see written on his own tombstone.

Mr Jenkins singled out the main points which he would like to see developed in further discussion in the Christian Frontier Council and elsewhere. Apart from the large question of aid to poorer countries, these were, he said:

'First, the responsibilities of those in charge of the great large-scale media of communication in modern society.

'Secondly, we are entering the era of the educated society, as Peter Drucker calls it. Our educational institutions will have to continue to expand greatly. We need to pay far more attention to the relation of these institutions to the rest of society and to the question of how the educated fulfil their function.

'Thirdly, the roles of the conservative and radical elements in our society need re-definition. In particular, we need to revive the liberal "establishment".'

¹ *Equality and Excellence*. Daniel Jenkins. (SCM, 21s.)

ERICH MÜLLER-GANGLOFF

A Word from Berlin

THE somewhat unorthodox Polish Marxist Leszek Kolakowski has written: 'In politics, being deceived is no excuse. Sometimes it is as much a crime as being the deceiver.' These words fit the case of Germany in the last thirty years. They are just as valid for the twelve years of Hitler's rule as for the sixteen years which have followed, in which Germany has been increasingly a divided and separated country. In both cases we Germans have developed a talent for enthusiastic self-deception. And now, through the Berlin crisis, we have been disillusioned for the second time in a comparatively short period of history.

It is not a meaningless accident that the present world crisis has come to a head over Berlin, Hitler's capital from whence a generation before so many frenzied convulsions shook the whole world. It is here that the world conflict, which found only temporary solutions in 1945, is now driving towards its final resolution.

At the moment, there are some indications of hysterical reactions in the city, but also great self-composure and calm on the part of many of our West Berlin citizens. It may be of some value to give an account of such calm and sensible reactions: they are altogether different from the emotional headlines of the popular papers which have been shouting 'Is Germany being sold out?' or 'If the West betrays Germany, Germany will leave the West.'

Recently we held a special conference at our Academy in West Berlin on the theme: 'Berlin—an open city?' Our Academy has always functioned in both the western and the eastern parts of the city; and the influences of its work were felt far in the eastern part of Germany. We have held many conferences on political subjects, and this last meeting (held in late September) was in one sense simply a continuation of this work. However, the starting point of our discussions could not be anything but the present crisis.

Berlin did not immediately lose her place as the capital of Germany in 1945. It was after 1948–49, as the two parts of Germany began to achieve sovereignty under the aegis of their respective occupying powers, that she began to lose her place as a capital city, and became instead an outpost city in the cold war. For the first ten years, the initiative was in the hands of the West: since 1958 this initiative has passed slowly into the hands of the East. And now Berlin is almost a hostage in the hands of the East. That the West did not recognize this weakness of its own position sufficiently early is a sign of lack of political foresight. *And this*

is particularly true for us Germans. We should have seen the position more clearly, at least after 1958. Then perhaps we could have entered into concrete negotiations, which could have kept Berlin open to both East and West (in those days this might have meant all Berlin), which could have made the city a bridge between the two power blocs, a 'capital of co-existence'.

This, however, would have meant the sacrifice (long overdue) of the illusions which we had built up, and through which we covered up the severe consequences of the defeat of 1945. We have always been an a-political people, one which does not know how to assess our own possibilities soberly. Even after the madness of the Hitler period, we have not added much to our political wisdom. This is why we only began to take serious note of the division of our country after 1955—only after the last chances of reunification had slipped away. It is only now that we are beginning to realize that sixteen years ago we lost a war, and that very severe consequences can follow from such a defeat. It is false to expect, as quite a few foreigners do, any kind of outbreak of national passion, now that the illusions have been washed away. The backbone of German national self-consciousness was broken in 1945 in a manner which no foreigner can imagine.

Such were the main themes of the conference. At the same time we were well aware that there could be no solution of the Berlin crisis without at least a temporary solution to the German problem, and indeed some answer to the world problem of our time.

Undoubtedly, it would be much easier for the West if it could give up Berlin without losing face. However, for many reasons it was felt that the sacrifice of Berlin was out of the question: indeed, though Ulbricht would like to remove this 'thorn in the flesh', Khrushchev seems to realize the potential danger to the internal peace of Eastern Europe if two million West Berliners were forcibly integrated into Eastern Germany. We felt it urgently necessary that Western leaders should be prepared to enter into hard negotiations over the city. We agreed that a new Berlin statute, if it is to have any value, must be signed both by the German Federal Republic and by the German Democratic Republic. We recognized that a minimal *de-facto* recognition of the GDR is one of the most important corollaries to a Berlin settlement. In some ways the foreign policy of the German Federal Republic has been something like the war policy of Hitler—it has been like a motor car without reverse gear. And yet if we wish to avoid a political Stalingrad, we shall not do this without going into reverse. It is unfortunate that none of the leading political parties in the Federal Republic have even attempted to construct some kind of psychological 'Siegfried Line', which might have served us as a second line of retreat when the moment came that we had to leave the front line of illusions.

A German peace conference in 1962 must not restrict itself to the

German problem alone. It must discuss the relations between the Federal Republic and the countries of Eastern Europe, and the possibilities of military disengagement in Europe. One might say that it should try to substitute a Cold Peace for the Cold War for so long as a real reconciliation and a genuine peace between today's enemies is not possible. And after all, this reconciliation cannot take place overnight.

Nevertheless, some of us were encouraged by an example from history. By the Locarno Pact of 1925, two 'hereditary' enemies, Germany and France, only two years after the bitter episode of the Ruhr occupation in 1923, found themselves in a kind of covenant. Why, in this era of atomic dangers, should it not be possible to achieve some such arrangement between the 'arch enemies' of today—especially since the vast problems of the underdeveloped countries have long since overshadowed the ideological conflict between capitalism and communism?

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These 1962 Bible Study schools will be conducted by Mlle. Suzanne de Dietrich, and will be based on her book *Free Men*. Each delegate will be supplied with a copy in advance. For information apply to: Adult Education Committee, Church of England Board of Education, 69 Great Peter Street, London, S.W.1.

KENNETH GRUBB

Laymen Abroad

Adapted from a sermon given in the University Church of St Mary the Virgin, Oxford

THE Christian layman overseas is much discussed: to the Church in the West he is an object of bizarre interest, and all sorts of people, who have suddenly got cold feet about missionaries preaching the Gospel, have decided to do it by exporting a layman for a year or two to the Seychelles to fertilize a desert. This has its points but is a little too easy. Mere travel is nothing. One still meets too many Englishmen overseas who have left their manners and minds at home.

Such service is by no means to be despised but it is different from lifetime or long service. Young people going for a year to West Africa under Voluntary Service Overseas can do a fine job and may be a real help to the local church and its witness. A man or woman who goes for three years to a technical post can do an invaluable one if his judgment is equal to his skill, and Overseas Service can help these men a lot. But only someone who settles down for a long time can command a language fluently and identify himself with the life and thought of others fully.

Today there are many choices. One of the most valuable in the past, although it is declining, has been in administrative service overseas. It has become fashionable to heave bricks at colonial servants who today are often to be found working for the new governments. Many things can be said against them, for they were creatures of their time, like all of us. They left many things undone which they ought to have done, but it would be hard to find a public service which has produced more devoted men and women, devoted, that is, to the service of Africa and elsewhere, and in very many cases devoted to the service of Christ. The old imperialism has gone, but while it lasted the world has rarely, if ever, had so sweet, just and boyish a master—to use Santayana's words, and Santayana was an American. It will be an ill day if self-seekers, dictators or cheap-jacks (of any race whatsoever) succeed him.

The service and witness of Christian lay teachers (of all races) is also remarkable. I do not refer to the many schools still maintained by the missions of the church: presumably Christian missionaries are, first and foremost, Christians. I refer to such places as Makerere, Fourah Bay (founded in 1826 by the Church Missionary Society), or Ibadan. Many Christians have found fine opportunities in these. The same is true of secondary or public schools, now under their own independent

governors and recruiting expatriate staff, mainly through the Overseas Appointments Board. The need is great: I would say 'desperate', but that the word is something musty. (Whoever heard of a need that was not 'desperate' in these nervous days?) Thus the Asia Christian Colleges Association, which finds expatriate staff for Christian institutions in India and S.E. Asia, has a whole list of men and women wanted, a sort of Montgomery Ward catalogue of human qualifications and skills.

Many have found satisfaction in a business career overseas where they have lived and witnessed for Christ. To discriminate is obnoxious, but excellent work has been done in this way by Plymouth Brethren in business in Argentina where they have built up many congregations where the Word of God is preached and the Sacraments regularly administered, without any full-time ministry. But it takes many minds to frame one comprehensive truth, and it was a High Church Anglican, the Rev Roland Allen who, in our time, first seriously studied the voluntary ministry.¹

Laymen overseas have all got to face the special question of the sphere and range of Christian life and witness. Europeans naturally tend to flock together. The Anglican chaplaincy churches attract expatriate British with a subtle and agreeable perfume which the Church cannot always exude in Britain. Those who frequent them can be greatly helped by them. But such men will not usually be, or be called to be, 'non-professional missionaries', to use an old term. There is the language barrier: English is not Urdu. There is the race hurdle, not officially, for such must never be tolerated in church; but there are such things as national groupings. In most capitals overseas, where the British have bustled and bred, the Cathedral is truly non-racial and uniting all races. Recently I saw in East Africa an interesting little church which was once all-English, but was now for all races. Services were held both in the local language and that of Milton. Africans came in numbers and the English had increased. There were four churchwardens, two African and two European.

I add just one or two reflections on a subject which has occupied my mind at intervals for well over thirty years. There is a real need in some countries overseas for fellowships of Christian men and women, that is, local meetings where a dozen to twenty people can gather for prayer and for discussion of their task as Christians. In many capitals of Asia and Africa it is not hard to gather such groups. Indeed they exist already and should be multiplied. If possible they should be multi-racial and should unite in the name of Christ those who are trying to serve Him in business and the professions, but who are often concerned to know how to do it. But such groups, once started, are often found to need more attention to keep them going than an honorary secretary can

¹ *The Ministry of the Spirit, Selected writings of Roland Allen*, Edited by David M. Paton (World Dominion Press, 12s. 6d.).

give. They then tend to fall into the capacious maw of bishop, superintendent or parish clergyman. I think it wrong to draw a rigid line between clergy and laity, but the leadership of some things should be left to the laity. They will make mistakes, but, if they did not, there would be no need for heaven and nothing therefore to look forward to. It is conceivable that eventually there should be a world-wide fellowship of lay people working outside their own countries, but that can wait. Extension must start from an Antioch, piety from a Little Gidding. Let us not be too ambitious in these matters in the grand manner: it is easy later to clear up a mess, if the foundations (not, I mean, of the mess, but of the main idea) are sound.

I think the Church tends to get more clerical. In my early days some of the greatest leaders of the overseas missionary movement were laymen: one has only to think of such names as John R. Mott, J. H. Oldham, T. Cochrane and many others. However, specialization, or professionalization—for the age adores polysyllabics—characterizes our times. I question whether the Church should imitate it, and ask whether it should not challenge it. Quite a few members of the Church are laity: one meets them here and there, at least in church circles, and they should not leave the Christian witness to the specialists, who are the clergy.

For the people of Asia, Africa and Latin America cannot be reached for Christ by ministers alone. We must help them. I have, in particular, a strong fellow-feeling for the lay men and women of these continents whom I meet, sometimes in this country, more often in their own, who hold positions of leadership and responsibility. I think they can often be helped best by other laymen who have themselves wrestled in the long struggle, never lost but never won, to interpret the meaning of the Faith in the complex structure of modern life. And in turn I have been much helped by them. These men need our prayers and our support. To do what I have just said is hard enough in a land like ours where at least there is a long Christian tradition. To do it, as a member of a small minority, is infinitely harder. I do not argue that it is *only* we of the laity who can help these our brothers overseas, but I believe we ought, in the name and power of Christ, to set ourselves humbly and deliberately to play our role. All I can say is that if I could live my career over again, I would, I think, give much of my time to this task.

JOHN A. MACKAY

Cuba in Perspective

An American View

IF you are not thoroughly confused, you are not fully informed.' These words greeted the writer last February during a visit to Indonesia. One is sorely tempted to address this Indonesian dictum to all who seek to unravel the meaning of events in Cuba. The Cuban situation, while being a much more perilous and foreboding situation than that which marks developments in the 'guided democracy' of Sukarno, is none the less a more understandable and less mysterious phenomenon than the other.

This article is an attempt by one who has maintained close relations with Cuba and Cubans, since his first visit to the island in 1929, to provide a perspective in which Cuba, its ruler, Castro, and Cuban-American relations can be understood and pondered.

I

It is important to begin by setting Cuba in the perspective of Latin America as a whole.

The movement which brought Fidel Castro into power in January 1959, was not a revolution of the traditional seismic type. Seismic revolutions have abounded in Latin American countries. After rocking existing governments and toppling from their seats the men in power, they merely opened the way for power-seekers of similar species to occupy the vacant chairs. The earthquake over, the tumbled seats were filled by new government officers; order was restored, and for the people in general life proceeded as before.

I was resident in Peru when that country celebrated the first centenary of its independence. The leading Lima newspaper publicized the fact that in the 100 years between 1821 and 1921 the Peruvian Republic had had eighty-eight changes of government. Bolivia, during the same period, had had even more. But neither country has ever witnessed radical social change. Millions of Indians who today serve immensely rich and ruthless landlords in the Andean plateaux live in the same human misery that has been the lot of their kind for four centuries.

The recent Cuban revolution, however, was volcanic, not seismic. It was similar in type to the Mexican Revolution which, beginning in 1910 with the fall of the dictator, Porfirio Díaz, continued through the thirties of the century. This upheaval was the first social revolution in

the modern era, a vertical eruption from the inmost depths of a people's life. It was the first decisive 'Revolt of the Masses' in the modern world.

The revolution of 1959 in the island of Cuba is the second social revolution in Latin American history. It was not inspired by communism any more than was the Mexican revolution. However, subsequent reactions to it—especially in the United States, that stemmed largely from a misunderstanding of its true nature, and its deep rootage in the soul of the masses—have made the Cuban revolution more dependent upon communists than ever should have been allowed to happen.

Castro's policy followed the inevitable pattern of social revolution. Passionate concern was shown for agrarian reform to better the lot of the disinherited millions. Measures were taken to make these millions literate, and to provide them with land, housing, and medical care. A large amount of property was expropriated and nationalized. Such property was to be compensated for at the financial figure which the owners concerned affirmed their property to be worth at the time they assessed its value for purposes of taxation. Religious freedom was not interfered with.

II

The Roman Catholic Church in Cuba, true to the traditional social attitude of Spanish Catholicism in Latin America, was consistently opposed to the Revolution. Two-thirds of the Roman Catholic clergy in Cuba were, in fact, native-born Spaniards who had been coming to the island in increasing numbers.

Cuban Protestants, on the other hand, who number some 200,000, and who have made a very great contribution to the country's welfare, were in general favourable to the Revolution during the period from January 1959 to April 1961. At the time of writing, however, the situation in Protestant circles on the island has become confused. It is impossible to ascertain the actual facts, because of travel difficulties to and from Havana. But the following church statement provides a luminous glimpse into the Protestant mind in Cuba. This document, which was prepared by a lay committee on social action over a period of nineteen months, was approved at a meeting of the Cuban Council of Churches in November 1960.

Proclaiming 'the brotherhood of all men without distinction of race, nationality, social or political status', it criticizes both capitalism and communism. 'Capitalism,' it says, 'has been motivated predominantly by an obsession for profit and is characterized, at least in Cuba, by an unjust distribution of wealth, which has produced, on the one hand, an excessive accumulation of wealth, and on the other misery.' Opposition is equally voiced against 'Marxist communism', which is described as the 'crudest expression of secularism—the organization of life apart



from God, as if God did not exist'. Affirming unequivocally 'we will not compromise with communism', the authors of the document take note nevertheless of the communist 'passion for social justice and its aspiration for a better world'. They 'recognize with penitence that the rise of communism in the world constitutes a judgment of God on the Church which has not always performed its social functions'. For these and other reasons, 'the Church should approach communists with love, knowing that they are the objects of the love of God, since Jesus Christ died also for them'.

These Cuban Protestants announce their goal as 'A Christian Social Order'. They affirm their commitment to 'the sanctity of human personality', to 'the political sovereignty of the people', to 'the Co-operative Movement as offering bread with freedom', to 'total democracy as a manifestation of liberty, equality, and fraternity, under the sovereignty of God'. They interpret the State as 'an instrument of God for the fulfilment of His plans'. They hail 'international co-operation', and rejoice in 'the emergence of young nations free from colonialism and semi-colonialism'.

The document concludes with 'A Call to Cuban Protestants'. Let Protestants in Cuba, it says, dedicate themselves 'to the fulfilment of their apostolic mission in this transcendental moment of our history'; let them 'collaborate with God in the accomplishment of His redemptive purpose'.

Not many months after this document was issued, Cuban Protestants and their fellow nationals began to be cut off from direct and easy contact with the United States. Our country broke off diplomatic relations with Cuba; it imposed an economic embargo upon Cuba; it forbade American citizens to visit Cuba. Cuban leaders were rudely rebuffed when they suggested that differences between the two countries be negotiated. All this proved a prelude to an American-sponsored invasion of Cuba. Each action was an unqualified blunder.

III

Fidel Castro is a Latin American of pure Spanish descent, and a living incarnation of the classic Hispanic temperament. In the depths of the Latin American soul there is a proud and passionate sense of honour. A unique honour-complex inspires a Latin American, when his pride is challenged, to pursue the form of action to which he feels committed; it also determines the degree of respect to which he feels entitled. The violation of Hispanic honour produces a fearsome, fearful fanaticism, and the death of reason.

Some years before his death, Mr John Foster Dulles invited a group of old friends to spend an evening with him in his Washington home. I was one of the number. Some months before, Mr Dulles had enunciated his doctrine of 'massive retaliation' as a deterrent to would-be oppressors. In the course of the evening's conversation, I raised the question as to whether any threat of overwhelming force could scare a person, a group, or a nation that had become fanaticized. Our host requested that I elucidate my point. I drew a comparison between the French and Spanish temperaments. The French, I said, have a great capacity for reasoned objectivity and the discernment of nuances. Following Hitler's invasion of France, for example, and the inevitable fall of Paris to the invaders, the French, in order that no harm should befall their sacred city, surrendered. The Spaniards, I continued, love Madrid as much as the French love Paris. But in the spiritual tradition of Spain, there is this significant motto: 'Let me die, but let my honour live.' The defence of Madrid was a question of honour. Sectors of the city suffered destruction, while a million people perished in the Spanish Civil War. Any attempt to violate this peculiar sense of 'honour', through a failure to respect the sentiment of personal, racial, or national dignity which it involves, produces an unreasoning, fanatical reaction. This reaction makes the spirit immune to any threat of force. Honour and resistance are inseparable: 'Let me die, but let my honour live.'

This principle, I concluded, must be carefully observed in all dealings with Latin American nations, as well as with an Oriental people like the Chinese, in whose spirit the same inseparable connection between wounded honour and fanatical response is everlastingly present.

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The strange phenomena which have marked the behaviour of Fidel Castro, and in particular his attitude towards the United States, can be interpreted most adequately as an impassioned fanatical reaction to a sense of wounded honour. His passionately sincere, though often unwise efforts to solve in Cuba the major social problem of Latin American countries—namely, to give food and land, health and education to the masses of the people—were not sympathetically regarded by powerful economic interests, both Cuban and American. These interests took up towards Cuba the same attitude which their predecessors had adopted towards the Mexican Revolution several decades before. The American public and the American Government, fearful of any approach to revolutionary reform and the problem of the disinherited millions which had the slightest semblance to the communist way, became hostile to the new Cuban policies. In this crucial period, Castro, during a visit to Washington, was not received in the State Department, but was visited in a hotel room. This unardonable slight mortally wounded his Hispanic sense of honour. We know the rest: unhappy excesses on his side; ill-advised reprisals on ours, culminating in the ill-fated 'invasion', and the present perilous impasse.

IV

On the eve of the ill-starred events of April, the Monroe Doctrine 'America for the Americans' was proclaimed afresh by our statesmen. The famous words were reiterated, it is now clear, in order to prepare the public mind for a direct attack on Cuba, upon the ground that alien forces were active in that country, threatening by their presence the purely American character of the Western World. Representative voices were immediately heard in the Southern Hemisphere that challenged the new interpretation of the historic document. A deep undertone of sentiment began to re-echo the words with which the famous Argentine President, Saez Pena, responded to President Monroe. 'No,' said the authoritative voice from Argentina, 'America or Humanity.' Latin America, because of a rich, native universalism, feels itself to belong to the whole world and not merely to a single geographical area. It has traditionally welcomed all classes, races, and ideas.

Something else sobers Latin American reflection on the Cuba-American question. In most of these countries there are tragic inequalities between rich and poor; there is an abysmal gulf between landlords and the landless. Should Latin American governments ever acquiesce in direct American intervention in Cuba, volcanic revolutions, ever imminent, would belch forth suddenly within their borders.

V

We glory in the fact that as a nation we live 'under God'. Let us beware lest in a very subtle manner we become God's patrons. Let us not presume upon God's inevitable aid in all things we undertake as a 'national necessity', simply because we are deferential to Deity. When some fellow Americans aspire to make our nation the 'arm of the Lord' to thwart godless political systems, let us not forget that the Eternal God made pagan Assyria the 'rod of his anger', 'the staff of his fury' to chastise his people Israel. Each time we hear it proclaimed as legitimate that Christian Americans should 'hate communists', even as individuals, let us remember that Christ 'died for the ungodly'. Under the guise of moral superiority, let us not fan fanaticism into flame by humiliating persons, whatever their record be, who desire to talk to us.

We glory in our leadership of the free world and in the contemporary fight for freedom. Are we sure we interpret aright what it means to be free? In what sense are the people of Spain or the people of Formosa free to shape their destiny or to elect their leaders? Yet these countries belong to 'the free world'. Are we sure we mean by freedom what the Pilgrim Fathers meant, what the founders of the American Republic meant? For both, freedom was the child of commitment, a joyous captivity, to great ideas and purposes regarded as absolutes. What today are our spiritual absolutes? What are the marks of being free? How do we answer the question, 'Freedom for what?'

Let us look at Cuba and ourselves and Castro and the world in the perspective of the Eternal God.

Note: The substance of this article has appeared in the *Presbyterian Life* magazine and is here reproduced by permission of the author.

Frontier Luncheons

WE HOPE TO announce another FRONTIER Luncheon in the next issue of FRONTIER. In the meantime, as some readers will remember, a series of informal luncheon meetings is being held at the King's Weigh House Church Hall, 21 Binney Street, W1, to discuss matters arising out of the book *Equality and Excellence* by Daniel Jenkins. The first of these has got off to a good start as we go to press. The final meeting in this series will be held on November 22, 1961. Will anyone wishing to be present please inform the Christian Frontier Council, 59 Bryanston Street, London, W1, as soon as possible. A home-prepared sandwich-lunch, more substantial than that hitherto available at FRONTIER Luncheons, will be served from 12.45 onwards, price 2s. 6d. (pay at the door).

Many readers have expressed a wish for more informal FRONTIER meetings to which they can come. It is hoped that these lunches at the King's Weigh House will do something to meet this need.

STEPHEN NEILL

Books for the World

THE provision of Christian literature for the younger churches is so vast an undertaking that, in one short article, it is hardly possible to give even a faint outline of its dimensions. Today the Gospel is being preached in considerably over a thousand languages. Most of these have had to be reduced to writing for the first time by the missionaries, and the creation of a literature has had to be undertaken from the ground up. Even in those languages which had already a grammar and a literature there was naturally nothing that the churches could immediately take over and use.

The first and great labour was the translation of Bible, prayer-book and hymn-book. Amateurish as many of the efforts have been, the achievement is tremendous: it is probable that there is no language spoken by a million people today which has not at least its New Testament. So much time and strength have gone into this primary work that comparatively little has been left over for the development of literature in other directions. Yet when one considers the small number of missionaries at work, the much smaller number of those specially gifted for literary production, and the even smaller number of leaders in the younger churches who have had time or gifts for this kind of work, what has been done must seem very far from contemptible. The trouble is that there has been little system or organization. Each mission has worked independently; and, even within the same mission, literature production has been related rather to the special interests of particular missionaries than to any general plan or purpose.

The nakedness of the land becomes apparent when we ask how much Christian literature is to be found in the houses of faithful members of the churches and their pastors. In the case of lay people over very wide stretches of the world, the answer is 'hardly anything'. The average working pastor in a younger church possesses, in addition to the essential tools of Bible, prayer-book and hymn-book, the books he used long ago in the seminary, a number of books given by departing missionaries—and these usually not the most valuable of the missionaries' own collections—a number of periodicals, and a few odds and ends picked up here and there. If we go on to ask how much use such a pastor makes of the books he has for the work that he carries on week by week, the answer is 'precious little'; on the whole these books are not related to real needs and everyday situations in the life of the Church. If the quantity and quality of existing literature were multiplied

tenfold, we should still hardly be touching the fringe of what needs to be provided.

The Tambaram Missionary Conference of 1938 spoke in moving and urgent terms of this need, and suggested that this was a point at which perhaps the International Missionary Council ought itself to take a hand. Far less has been done than might have been hoped for; but at least there has been advance in the recognition of the very different kinds of literature that are needed, and in more thoughtful and scientific planning. To simplify the issue, it is possible to think in terms of six levels on which quite different kinds of books, booklets and periodicals need to be produced.

In all the younger churches there is a rapidly developing class which can read a Western language and prefers to receive its books direct from the West. Here the problem is more one of supply and distribution than of production. But even today this *élite* represents only a small percentage of the Christian literate population.

The next level is that of the theological student, or layman engaged in the service of the Church, who can read a Western language, but needs help in the interpretation of that which he absorbs. Few Western textbooks are really suitable for use in theological teaching in younger churches. Even when the style is not too difficult, countless assumptions are made which are not those of readers overseas, and the whole background of thought and understanding is different. It was to supplement the existing textbooks that a number of years ago the *Christian Students' Library* was brought into existence in India. The books in this series are frankly textbooks, meant for students rather than for the general reading public. The weakness of the series is that so far hardly a single book has been produced by an Indian writer; the texts are still too Western, and the writers have had only limited success in the attempt to disengage themselves from their own traditional world of thought.

The *Theological Education Fund* has at its disposal a very large sum of money for the development of textbooks. Here the problem of language is acute. In how many languages of the world will textbooks on this intellectual level be needed? In Japanese, Chinese and Arabic without doubt; but with the spread of European languages, especially English, it seems likely that those who can work on this level will do better in most cases to study in a Western language, and that the production of much literature of this kind in other languages may prove to have been after all a waste of time and effort.

World Christian Books aims to produce theological literature on a rather less technical level. The purpose of the series is gradually to cover the whole field of Christian theology with books which a student who is studying theology in English, or a college student, should be able to read without difficulty in his spare time and in addition to his regular textbooks, which the working pastor should be able to use to keep his

knowledge up to date, and which in translation should be accessible to the Christian worker who knows little English, but who is not for that reason to be classed as unintelligent or unable to profit by serious study. The basis of the books in English is the 6,000 word vocabulary to be found in the *Progressive English Dictionary*. Authors are told to keep their sentences short and not to use too many dependent clauses, good counsel that they do not find very easy to follow. *Key Books* works on much the same system, but on a rather more elementary level of thought and language.

The next level is that of the myriad Christian workers, who are bearing the burden of the Church in the villages across the world, having had extraordinarily little training, and receiving terribly little help from the printed page. What are needed here are short and simple books, not in the form of sermons, but predigested in such a way that the hard-pressed village-worker who is prepared to take a little trouble can, without too much difficulty, transform the material into sermons or Bible lessons for his flock. In some parts of Africa such workers know enough English or French to make use of such material in those languages, provided that it is kept very simple. The basis here should be the 2,000 word vocabulary. Every sentence, every phrase, has to be checked, to make sure that it is readily intelligible. The difficulty is that those who are asked to write in this way almost always write as though they were writing for children; then the material is useless for its purpose—adults will not use that which gives the impression of having been written for children. Obviously material carefully written in this style can very quickly be translated into a number of languages for the benefit of those who know no language other than their own. This task has nowhere as yet been taken up in a systematic manner, and with careful attention to the problems of language and thought involved. Experience on other levels suggests that such material could be prepared with a view to use in many and varied areas of the world; translation would have to be free and practical, relating the material as directly as possible to the needs and situations in different fields.

Bible Commentaries

It is natural to think of commentaries on the Bible as having a quite special importance. The difficulty is that commentaries in most cases must be related to the text of the Bible in a local language; translated commentaries usually lose much of their value—they tend to hang in the air instead of being down to earth. Yet the production of simple commentaries, related to the spiritual message of the books and the spiritual needs of the readers—Temple's *Readings in St John's Gospel* brought down to a much simpler level—would be of incalculable value. I have often thought that the missions ought to arrange the publication of such running commentaries in monthly parts, forty-eight pages at a

time. In this way a Gospel could be commented on in a year, and it is likely that the recipients would really read such commentaries.

Next we come to the ordinary church-member, who has no theological training and, it must be admitted, very little theological interest. This is a shoreless sea. One longs to see the development of the Christian story; but Christian writers of fiction are few and far between, and this is a line that cannot be developed just because the need and the will are there. Much could be done through short biographies of Christian leaders. But everything is needed—discussion of contemporary problems, books for family worship, children's books and periodicals. The list is endless. Some good specimens exist, and some areas are far better off than others. But what the churches are doing in most countries lags far behind what the communists are doing, both in technical competence and in sheer interest.

Finally we come to the newly literate. Literacy is spreading. The latest report to reach me from my old diocese of Tinnevely claims that two-thirds of the Christians are now literate, in a country where the general level of literacy is still probably below 25 per cent. When they can read, what shall they read? One or two Christian literature committees have done yeoman service in this field. But here again we encounter an acute psychological problem. The newly literate are very simple, and their range of words is small. Their world is small, and their interests comparatively few. Yet they are not children, and refuse to be treated as such. What will interest them, and how can it be expressed in such a way that reading will become a pleasure and not a chore? The best brains are needed for the solution of such problems; the idea that overworked and not specially qualified teachers can produce the right kind of literature in their scanty spare time is one of those illusions from which by now the churches ought to have been delivered.

There, then, in very brief outline, is the kind of programme that needs to be developed. At once we run up against three colossal difficulties—personnel, finance and distribution.

Books do not get written unless people are specially set aside to write them. They do not get translated, unless translators are specially trained and taken off every other job to attend to this one. When one thinks of the exceeding badness of some of the recent translations of German theology into English, one can see how small the chance is that a small younger church will be able to produce the right kind of translators to undertake the difficult and delicate task of making what has been written in French or English really live in a wholly different idiom.

Some books may be able to pay for themselves. But it has to be taken as axiomatic that a great deal of literature will have to be subsidized. Potential readers are few. Sales are slow. Costs of production are high. Christians on the whole belong to the poorer classes. To buy even a

Comparatively cheap book the village pastor is likely to have to sacrifice a whole day's pay. Many are willing to do so; but even so a great many books will necessarily remain for ever out of their reach, unless they are helped to buy them. It is not good that books should be given away; it does seem reasonable that the price charged for them should bear some relation to the economic level of the expected purchaser. Some experiments in the sale of World Christian Books in India, at rather less than half the published price, have shown how eager the local clergy are to buy when the price is brought down to what they can reasonably afford.

It takes a lot of imagination to buy a book one has never seen. There are Christian bookshops, but they are comparatively few, and in many cases lack the capital without which efficient working is impossible. And fifty miles is quite a long way. The existence of good bookshops in Cambridge does not greatly help the Londoner, if he never goes to Cambridge. Some fine experiments have been made with travelling vans and so on. But these are only in their beginnings; again, this is a shoreless sea.

An International Bureau?

Those of us who are concerned with Christian literature for the younger churches hoped that the Tambaram Conference would be followed by the setting up of an international bureau for Christian literature. Twenty-three years later we are still waiting. Such a bureau need not be very large or costly. Its aims should be to know, to inform, to co-ordinate and to inspire rather than itself to produce. It might consist, to start with, of four experts, each of whom should spend three months every year in travel. This would mean that one out of the four throughout the year was on the move, and that each of the main areas of the world could be systematically visited about once in three years. If any experiment anywhere has been successful, news of it should be flashed everywhere to those engaged in similar work. No really creative enterprise should be allowed to flag for lack of money. Any useful book written anywhere should be brought to the knowledge of those elsewhere who might use or translate it. Heads of churches need to be stimulated to see how much can be done, and at very little cost, through the exercise of influence in the right way. Make clergy and people more conscious of their own need for continuing education, and of the ways in which this can be supplied.

Will 'New Delhi 1961' do it? That Assembly of the World Council of Churches, in which it is hoped that its integration with the International Missionary Council will come about, will have a crowded programme, and a great many things to attend to. It will have to set up the plans for ecumenical activity for the following six or seven years, and no doubt the plans for this are already advanced. And the budget,

on which the carrying out of these plans will depend, must already have been worked out in considerable detail. It is not always easy to introduce new themes or to make considerable modifications in plans that have already gone through several processes of revision. But this is a matter of priorities. In view of the vital significance of Christian literature for the whole cause of the Gospel in the world, it ought not to be impossible to find some place for it in the discussions. To set up in outline this terribly needed department of Christian literature would not need long discussion. To find the funds for the initial stages of its development and work would mean no great addition to the budget. Everything depends on the sense of urgency; if those who are concerned for Christian literature are able to persuade the planners, and the Assembly itself, that this is a matter that cannot wait, there is little doubt that both the time and money could be found. If this Assembly can take the necessary steps and bring into existence the international department for Christian literature, it will remain for ever memorable among Christian assemblies.

Meeting Point for Heretics?—I

Recently there have passed through our hands copies of an address by the Rev A. T. Houghton on 'Missionary Co-operation and Fellowship', and of the quarterly review *Cross Currents* with a contribution from Fr Congar. It is interesting to compare these points of view of a leading conservative Evangelical and a leading Roman Catholic theologian concerning the possible relation of the Church of Rome and the World Council of Churches.

Fr Congar writes:

'It would be a very great thing if, for the first time in history perhaps, the Catholic Church, on the occasion of a Council, entered into a structure of dialogue; without, of course, abandoning any of its basic principles, which can only be those of the Gospel. . . .

'The Church must continue to be itself. But . . . could it not include in its existence a consciousness of the existence of the Others . . . as men who pose a question and to whom we may address other questions at the same time as we answer theirs? Is not the basic rule of ecumenical work, which one must accept if one is to do anything more than make speeches on the meaning of unity, this fact: *we are heretics to each other*, and yet we believe we can accomplish something together. We will continue until we have reached its conclusion, that is to say, as long as we are *two*. . . .

'Will it be necessary to await the last evening of the world to reach that end . . . ?'

We give extracts from Mr Houghton's address on pages, 255, 260 and 266.

Frontier Chronicle

Edited by Mark Gibbs

CHRISTIAN TECHNICAL EDUCATION?

The journal *Technology* had a page recently about the last ten years in technical colleges, and what needs most of all to be done next. There is a good deal about making technical education more liberal, and this is echoed by Mr John Marsh, the new director of the British Institute of Management, who writes: "Will our budding technologists know as much about God and man as they will about science and technology? —I take it for granted that the application of their professional knowledge will help raise our material standard of living... What quality of life is to accompany all this?"

A wise comment; but I suspect that a good number of that valiant band of excessively overworked people who are

at the moment struggling with the development of advanced technical colleges will say: "What are Christian people doing to help?" To what extent do Christian leaders in this country bother to think of technical colleges when they talk and write about 'Christian education?' Certainly there are some honourable exceptions (and we may be grateful for the support given to the new Technical College Group) but so often we seem to spend more energy on the survival of church primary schools of doubtful educational value, while this massive growth of further technical education goes on almost unnoticed. And the Christian teachers in these new palaces of learning need all the support we can possibly give them.

PARSONS PLEASE NOTE!

Busy people are always being told to pray more; but we are very seldom offered any realistic advice about how and where. I found a recent Church Times editorial quite extraordinarily encouraging and sensible on these points.

'It is no good aiming half-heartedly at a pre-1914 piety. It is symptomatic that books of devotion still have a sale in which there are printed "sins" such as, "I have bought things on Sunday," or "I have not kept the rules of the guild to which I belong". One might just as well confess to having failed to take beef-tea to one's invalid coachman. What pattern of life can be recommended with any degree of realism to young people growing up in the world of today?

'So far as the life of prayer goes, it must take into account the lack of quiet and the lack of privacy which is charac-

teristic of modern society. People live on top of one another nowadays and there is little peace to be found anywhere. Let preachers then beware of the cliché of "seeking the quiet of your own room"—wherever you are, it is next to impossible to escape the blare of the radio or television set, and in any case how many people today have got a room of their own?"

The editorial goes on (as we might expect) to urge us to use churches more for times of quiet. But it is practical enough to request reasonable warmth and reasonable hours of opening for city churches. I wonder how many FRONTIER readers find, like me, that in some cities (including M.....r), it is often only possible to find a Roman Catholic church open for quiet prayer. There is a realistic reference to evening communions; one parish priest has admitted that, while

in the early morning the same number of people would only mumble somewhat inaudible responses, in the early evening the congregation were wide-awake and responded with a vigour which astonished him.

I can only hope that this whole editorial has the effects which it deserves. Here is one final quotation:

'There are many who find the regular quarter-hour of prayer difficult to fit in: such people should be encouraged to make a firm rule to give an hour to prayer each week. In some cases this

can be kept corporately in church on a weekday evening. There are many who for one reason or another rarely hear a sermon; there should be weekend conferences and lectures to which these could go. Most people have little time to think or plan in things of the Spirit; they can be greatly helped by two days in retreat. Increasingly it will be seen that these are not marginal activities for the very devout or very leisured, but strictly necessary engagements without which the life of the spirit will rapidly atrophy.'

'IN FAVOUR OF WASHING MACHINES'

After so many diatribes against 'materialism', it is refreshing to find an article in the Quaker magazine The Friend, with this title, written by David Griffith, from High Wycombe. He claims:

'The discoveries which have given rise to washing machines, to new fabrics which don't need ironing, and so on, are the results of knowledge which men have acquired and which we must believe that God meant man to have. They are the gift of God and something for which first of all, we must rejoice and be thankful.'

He continues:

'Yet how often do we approach the subject of material possessions in an ungrateful, uneasy spirit, precisely looking this gift horse "in the mouth"? The truth of the matter is that we are uneasy (and so forget to be grateful) about the accumulation of material possessions and its effect on our religious life. . . . But it seems to me quite

wrong if we start with this sense of uneasiness (which is often no more than an unexamined reminder of our Puritan and ascetic ancestry) instead of with a sense of thankfulness and realization that part of the burden of living is lifted for so many—and can be lifted in due course for many more.'

David Griffith urges Friends—and others—to take the words of the Quaker General Advices:

'In your style of living, in your dress and in the furniture of your houses, choose what is simple and beautiful' and reconsider what these mean in the twentieth century. He concludes:

'The body of new knowledge and the material products of that knowledge are providing us with something quite wonderful and astonishing; the means in almost every field of life, to a degree hitherto unparalleled, to act sacramentally, that is, to respond to, and express, that which is of God in man, his artefacts and in Nature.'

SCANDALIZING THE EDUCATED

In the September editorial of Theology, Dr Alec Vidler has spoken out about the need to allow very considerable liberty of opinion in the Church. Here is a quotation from his concluding paragraph:

'In order that the Church's teaching shall always be open to the further

guidance of the Holy Spirit, and shall not become fossilized or impermeable by new discoveries, it is requisite that the greatest possible amount of liberty of speculation and play of mind shall be allowed to the members of the church, not least to theologians. . . . The Church

as of course power to suppress or to exclude those of its members who advance heretical opinions, and may have on occasion to use it, but in view of the paramount importance of maintaining the utmost liberty of thought and experiment, and in view of the inveterate tendency of ecclesiastical as of other

institutions to a blind conservatism, the Church should use this power with the utmost restraint. While there is a proper pastoral care in the Church to avoid scandalizing simple believers, there should be an equal care to avoid scandalizing the erudite and the educated.'

WORRIED SIXTH-FORMERS

I was interested to see a conference report from Moor Park College, Farnham. It was on sixth-formers, and their problems about careers and university entrance.

The conference, which was held with the co-operation of the National Union of Students, was entirely practical. It made it abundantly clear that many teenagers are still very lost when it comes to choosing future careers and university or technical college courses. And this situation (which, as I can confirm, hasn't got better in the last few years) seems to me morally wrong in two ways.

First: It is stupid for the country as a whole to talk earnestly about more trained 'top people', and to provide colleges and scholarships—admittedly inadequate but better than ever before,

and then not to see that as far as possible, round pegs go into round holes.

And second: It is wrong that some of our best and most promising teenagers should spend months of anxiety and confusion, because they can't get better advice, or because the various universities can't or won't set up an efficient clearing house for applications. Obviously, in the present pressure of events, some applicants will have to be disappointed, but at least some of the worry and uncertainty could be eliminated.

Christians concerned with this kind of problem might start by asking how fair and how considerate they are with applicants for help or for places—no matter what kind of school they come from.

LONG-TERM DISCUSSIONS

In Hamburg recently I heard a fascinating account of the work of the Evangelical Academy there from their leader Dr Gunther. At this centre they don't concentrate on running one conference after another, but on a series of discussion groups, some of which have been meeting regularly for some time. Indeed, one, of lawyers and legal experts, has been going on now for fifteen years.

You might imagine that they had exhausted themselves by now, but not a bit of it. Of course the membership changes a little as time goes on, but the point is that by constant meeting month by month two things happen. The first is that you really get deeper into your chosen group of topics: this is far different from a superficial examination of

some subject over a weekend conference. One or two of the Hamburg groups, and especially those on Prisoners' After Care and on police problems, are now recognized as really expert in the matters they have examined. And the second is that you really get to know one another: the way A must be kept off his hobby horse, the way B can be relied on for a wise comment after a meeting or two—but you have to drag it out of him. If it is true, and I think it is, that the Academies have learnt how to find new interpretations of Christian truth through discussion techniques (including discussions with non-Christians), then I suspect Hamburg Academy is more qualified than most of them to speak with authority on the legal and social problems they have made their own.

THE WHOLE CHURCH IS PRIESTHOOD

I

The recent issue of the Methodist Layman of Chicago, Illinois, had a report of an unusual public conversation that took part between Roman Catholics, Protestants and Jews in the suburb of Arlington Heights, near Chicago. It was on the position of the laity in the three faiths.

One of the most important contributions was made by Dr Martin E. Marty, himself a Lutheran and associate editor of The Christian Century. In his statement, he seemed to me to have summed up very efficiently the role of the laity in the whole Church of God. He explained:

'When the Protestant says he believes in the priesthood of all believers, he does not mean that there are as many churches as there are people. Rather, he is saying that the whole church is priesthood—sacrifice, bearing one another's burdens in Jesus Christ, sharing the load, carrying on intercessory prayer. Because the whole church is that, the laos (all the people), whether they are the ordained laity or the unordained laity, are involved. And so, distinctions in Protestantism between clergy and laity are, to most Protestants, functional distinctions—differences in degree instead of differences in kind . . .

'The layman carries on this function in particular. He is at the edge of the church's activity where it confronts the world. He is to be subversive of some of society's pretensions. He is to carry

an apostolate, continuing the mission of the Apostles, out into the middle of society.

'He is to be a witness at the decisive centres where the power cliques are, where decisions are enacted in politics, in mass communication, in the labour movement, in foreign affairs. Therefore, more than the clergy, he or she helps to shape and reflect the character of the Church's life in any given time.'

II

Recently Archdeacon Palin, speaking at Bishop Tucker College, Mukono, Uganda, said:

'Today, many of our educated people have stopped coming to church, taking part in our councils, which have become the debating-chamber of a smaller and smaller group of people. With the Christians most concerned in politics, industry and the development of Uganda not in these councils, it is not surprising that the word of the church has come to be largely disregarded.'

Mr Palin went on to claim that the Christians who are not in these inner circles of the Church, are nevertheless, exactly those who are in the front line of the Church's life in the world. They need much more support from the clergy and, he added:

'God will show us the details when we make the first step of admitting that the witness of the church is in the hands of the laity and not of the clergy alone . . .'

BIRMINGHAM CHRISTIANS OFF CHURCH PREMISES

It is always refreshing to hear of a local Council of Churches which undertakes a genuine piece of work—and not just a series of clerical meetings.

The Birmingham Council of Christian Churches has just published *Responsibility in the Welfare State?*, a report on an important three years' experiment in a

suburb south of the city, which indicates much hard work well done.

The project tried to find out two things—how many homes in this suburb needed personal help of some kind despite the network of welfare services, and what, if anything, the local churches might do about this. It is clear that a

reat many families were needing help—almost a quarter of the 258 households visited. The main problems were not overwhelming distress, but simply a longing on the part of lonely housewives for friendly contacts with neighbours: in other cases there were particular problems which needed immediate help—often it was merely a matter of getting in touch with the relevant office in the angle of welfare service authorities.

The local Council of Churches has divided the suburb into seven areas, and each will be the responsibility of one single church congregation. There remain several serious problems. One is the need of training a large body of voluntary lay helpers, who will not only be friendly and tactful neighbours, but who will also be well informed about different kinds of welfare help available. Another, and perhaps more serious development, is the apparent reluctance of some of the clergy and ministers to encourage their congregations to undertake this work. They seem to fear that it might deflect them from church duties of some kind or another. If they cannot overcome this kind of attitude—natural enough to a rather conservative and very

overworked parson—the project will certainly collapse; and our Lord will not be visited in South Birmingham.

* * *

In another part of the city local churchpeople have been taking a leading part in the Community Committee of the district. This is in Handsworth, Birmingham, which is something of a declining suburb. I like two points in the committee's programme very much indeed.

First: they accept the fact that Handsworth is, and will remain, a multi-racial suburb. They neither want to keep West Indians out, nor to watch all the more prosperous white families leave. They want the two to get on properly with each other; and they will cope energetically with complaints about bad neighbours of any colour or creed.

Second: they insist that Handsworth need not get shabbier and shabbier. They plan a campaign to get private houses smarter and brighter, and they want the local amenities cleaned up too. How much more hopeful than the usual write-off of just one more neighbourhood as 'It's hopeless now: you should see all the immigrants around the place.'

PRAYING TOGETHER

Well, at least it can happen in Australia. According to a recent report in the Roman Catholic magazine *The Tablet*, not only are Christians of all denominations joining together in prayer, but they have drawn up a form of prayer, officially authorised by both Anglican and Roman Catholic Archbishops, and also by leaders of all the

other major denominations in the city.

The Tablet writes: 'It is designed to enable Christians of the various denominations to join in common prayer together, without compromising doctrine. It is also designed to promote Christian unity. . . .'

I hope we can see copies in this country soon.

Meeting Point for Heretics?—2

The right person to engage in controversy is one who naturally hates to do so, but feels impelled by deep spiritual conviction to utter what he feels to be the truth as set forth in the Word of God. Such a person will not speak in the energy of the flesh, but under the guidance of the Holy Spirit, and so will speak the truth in love.

A. T. HOUGHTON

ARCHBISHOP LORD FISHER

Ready for Tomorrow?

THE author of the SCM paperback *The British Churches Today*¹ says in his introduction that most people know all too little of any church other than their own. He might have added that the knowledge which they have of their own church is often dangerously inadequate. Mr Slack has a close knowledge of all the churches of the United Kingdom, derived not only from his work as General Secretary of the British Council of Churches but also from his own keen and sympathetic devotion to the cause of church unity. He does a great service to us all by so courageously setting out in short compass the historical background of the separated churches. There are points of detail in his account of the Church of England, and no doubt in his accounts of other churches, which could call for comment or criticism. But the general picture given is most valuable. The purpose is to be truthful and faithful; the presentation is direct and objective; the comment is shrewd and forthright; and the total effect vigorous and bracing. It should greatly stimulate the growth of that understanding which must precede 'the more intrepid acts of unity' to which the author looks forward in his concluding chapter.

In that same chapter he counts as one of the 'brakes that are still on the wheels of the chariot of unity in Britain', a remembrance of things past. Such remembrance may indeed easily continue the passions of past controversies into the present without purging or redirecting them. I recall that in 1962 the Church of England will commemorate the 1662 Book of Common Prayer while Congregationalists will commemorate the Great Ejection on St Bartholomew's Day, 1662, of the ministers who refused obedience to the Book of Common Prayer. How easily might these two celebrations cause a renewal of old and bitter controversies! Looking back, we can now see that both events took their inevitable places in the slow emergence, through much suffering and false pride, of the idea of tolerance. And tolerance itself is only a difficult and dangerous step towards that idea of reconciliation to which now the churches are dedicating themselves. There is still a very long way to go. But it is encouraging to know that the twin celebrations of 1962 will not be arrayed against each other but will be arranged in a joint spirit of penitence, thanksgiving and shared resolve, each church taking some official part in the celebration of the other.

Readers of Mr Slack's historical survey must be alert at every point

¹ *The British Churches Today*. Kenneth Slack, SCM, 5s.

to discern between the abiding good which each church must faithfully preserve as its contribution to the unity of the future, and the temporal evil which must be purged away in all churches by the Spirit of Christ. In his last chapter the author refers to the astonishing fact that several 'worldwide communions have stemmed from obedience to the heavenly vision on English soil'. But churches always see their visions through a glass darkly. The conflicts and divisions of the past are not to be regretted or deplored: they were the results of conviction and sincere faith on the part of Christian men who (owing to the very same failings as those which now beset us) could not agree together: and they have all made their contributions both of truth and error to the living experience of the Church. They are for our learning, that we may the better emulate the zeal for righteousness of our fathers who begat us, while praying for help to avoid their sins and errors. But there are still brakes upon our progress towards unity derived from the conflicts of the past, and from one perhaps Mr Slack is not completely liberated.

In a chapter on the Church of England in which he shows a conspicuously candid and generous spirit, Mr Slack says that the Church of England 'in brutal legal fact came into being as a result of an act of state'. That has of course been the contention of the Church of Rome, but the Church of England has always resolutely denied it. The statement is in brutal fact, legal and otherwise, untrue. The Church of England was in existence long before the Reformation, and while it was deeply affected by the travails of the Reformation, it emerged from them in all essential respects the same Church as before within the one Catholic and Apostolic Church of the creeds.

At the head of his chapter on the Scottish churches the author quotes the great John White as saying that the history of the Presbyterian Church of Scotland is a long one, going back beyond the Scottish Reformation, back by way of Iona and St Ninian, 'even unto Jerusalem'. The history of the Church of England is just as long as that and not less honourable; and both Iona and Rome come into the history of each of the two churches. It is really important that Presbyterians and others should recognize that the continuity of the Church of England with the Church of the Apostles is at least as unchallengeable as that which they claim for themselves. Mr Slack does indeed recognize that this continuity imparts to Anglicanism values which must not be lost in the search for unity: but, by including episcopacy along with buildings and organization among the 'outward forms' which Anglicanism preserves, he fails to do due justice to the spiritual significance which episcopacy has for churches which possess it.

The contrast between the two 'established' Churches of England and Scotland deserves to be more fully considered. In England, at the Reformation the Monarchy and the Church of England combined to do what neither could have done by itself, to set England free from the claims,

both temporal and spiritual, of the Papacy; having achieved that purpose, Monarchy and Church continued in the same uneasy domestic partnership with which both sides had been long familiar. In Scotland, in the course of its Reformation, the Church of Scotland had to win its freedom by asserting it not only against the Papacy but also against secular Monarchs and their powers. In consequence there is a certain note of defiance in its Declaratory Article which asserts its absolute rights, subject to no civil authority. The Church of England has never had to assert its freedom in a formal Declaration. Monarchy and Church have grown up together as partners in the national life of England, each recognizing the absolute claims of the other, but in practice readjusting their relations fairly and reasonably as conditions changed and understanding grew. That process of readjustment continues today. If there had to be a formal declaration now, the Church of England would take its stand on principle exactly where the Church of Scotland takes it. But it is content with the homely process of readjustment (in spite of some inconveniences or even hardships) because to the best of its powers it no longer seeks privilege or to be ministered unto, but only to minister to the nation and to do that in fellowship with other Christian churches.

Mr Slack notes that there is now no agitation among the Free Churches for the disestablishment of the Church of England, though he adds that there are residual resentments of its 'immense privileges'. It is perhaps not sufficient to say that there is no agitation when the Free Church Report of 1953 definitely hopes that, however wrong in principle, the Establishment will *continue*.

The author's concluding chapter is entitled 'The Churches come together'. If progress has been slower than it should, I believe it is due to the fact that the full lesson of the Reformation has not yet worked itself out through toleration to reconciliation. The Reformation recovered for the whole Church of Christ its true freedom, freedom for its particular churches to disagree, in obedience to the Holy Spirit, with other churches, and freedom also to agree with them without any compulsion but that of the Holy Spirit. All churches are obdurate in their disagreements and show 'too much stiffness in refusing'. But all churches are rediscovering that they exercise their freedoms most truthfully as they seek to agree with others. Archbishop Heenan's statement in *The Times* of August 5 is notable evidence that the Roman Catholic Church in England is now joined with the other British Churches in putting first the search for agreement or reconciliation.

The most powerful inhibition remaining, after those derived from the past have been overcome, is fear of what the results of agreement may be. To what goal does it lead? Mr Slack thinks that the suggestion which I made about episcopacy in a sermon in Cambridge has proved to be 'unpalatable and inadequate'. It has not proved unpalatable to the Church of South India, or to the planners of Church Union in Ceylon.

or North India; and since my Cambridge Sermon a great deal has been learned which goes to show that, purged of abuses and duly fitted into the life of the Body Corporate of the Church, episcopacy can be reasonably regarded as a gift of God to His Church, without which sound progress towards the full unity of the Church will be seriously impeded. But, as evidence of the inadequacy of my suggestion, Mr Slack says that the fruit of it would be inter-communion rather than a union 'which would make one Church where there were two before'. But is that the kind of union at which we aim, an organic union between churches of such a kind as to leave the world with one church in place of, and to the abolition of, the many which now exist? I do not think so. The existence of one Universal and Catholic Church is entirely compatible with, and requires for its first functioning the existence of, separate and particular churches, each with its freedom to disagree or to agree with its fellows within the unity of the Holy Spirit. Such particular churches clearly existed in New Testament times: they exist still in the Orthodox Communion and in the Anglican Communion, to go no further. The necessary initial link between particular churches is some form of intercommunion: the *perfect* link is found in full communion, such as exists for example between the Anglican Churches themselves and between them and the Old Catholic and other Churches.

One day I hope such full communion will exist between the separate churches of all the great communions. But a different kind of problem arises when there are separated particular churches *within* one clearly defined territorial area. It is clear that in the early Church, in each territorial area there was properly only *one* church, the church of the city or country, taking its territorial name as the Church of this or that place or country. But today it is not so. In most countries there are parallel, not to say rival churches. We inherit history and can only redeem it by stages. Within a country or other territorial unit which has many 'denominations' full communion between particular churches without infringing their autonomy must surely be the next stage, so that the churches thus become integrated in a real sense though still separate and autocephalous. There would remain a much more distant goal when in these areas the distinct churches would be ready to lose their identity or at least their autonomy and become integrated into one church where before there were many. That one church would then become indeed the church of the country. But this cannot happen until such fellowship of faith is established that all would feel secure that by such integration there would be no serious threat to that inherent freedom to disagree and to agree in the Holy Spirit within the same Church Body which was won for them by the divisions of the past.

As it comes to be seen that this is the goal, a unity in Christ and in the Holy Spirit of which full communion is the visible sign, and which leaves to each particular church its own separate identity and integrity

of life, I believe that past history will be the more quickly disremembered and progress will be delivered from 'too much stiffness in refusing'. The great value of this book is that it sets out so frankly and on the whole so wisely the background of each of the British Churches, and where each church stands today. As the author says: 'The word, *today*, in its title is taken seriously.' But, in his concluding chapter, he compels the reader to consider not only yesterday, not only today, but tomorrow. His book is about yesterday and today. But his heart is ready for tomorrow: and the very restraint of his concluding chapter must drive us all the more earnestly to work for tomorrow.

Meeting Point for Heretics?—3

At the end of the First World War the writer was returning from India on a crowded transport, and, as one known to be intending to be ordained, though an Army officer at the time, he was invited by the commandant of the troops on board to take a parade service on the Sundays of the voyage. In the officers' mess was the only chaplain, a Roman Catholic priest, who had his handful of faithful followers for daily mass. . . . A friendly relationship was established with the RC padre, and, during the long voyage, there were many opportunities for discussion, sometimes bantering, sometimes serious. He assured the writer that he daily prayed for him under the prayer for heretics, while the writer prayed that the padre might have an insight into the meaning of Justification by Faith only. The contact was wholly good, and at least resulted in a mutual respect for the other's sincerity.

May not this simple illustration point to the possibility that it would not be such an unmitigated evil as some think if the Church of Rome became a member of the World Council? At the same time, such a thing could only be on the basis of absolute equality, without any special deference being shown, or accommodation given: in other words, it would require a completely changed attitude on the part of the Church of Rome, and that, in the opinion of the writer, is most unlikely.

A. T. HOUGHTON

For a Roman Catholic view on this subject see page 250.—Ed.

DANIEL JENKINS

How much Advertising?

THERE are few places where conversation between Christians in various walks of life is more important than in relation to advertising. Advertising is obviously a very large element in our society, and with increasing affluence it is likely to become more and more influential. Many of the issues it raises are complex and subtle and we lack adequate information about what it can do for us and to us. Mr Bastin is surely right in demanding in the last issue of *FRONTIER* that we should be careful and precise in any statements we make about it.

Indeed, a certain humility particularly becomes members of churches in this matter. Churches exist for publicity purposes, to proclaim good news, and they have always been involved with the arts of propaganda. If those arts are widely misused in our own time, self-critical Christians should reasonably assume that some of that misuse may be partly due to the influence of ecclesiastical example. It cannot be altogether an accident that so many people in advertising, especially in America, are 'children of the parsonage'. And many modern advertising techniques are sophisticated developments of methods used by the revivalist preachers of the last century. Christians should always be careful about making sweeping judgments upon complicated social phenomena. They should be especially careful in this instance.

People in advertising may reasonably complain that many of the criticisms made of them are unjust or misdirected. They have a right to protest when they read, as they frequently do, that their favourite slogan is 'A fool and his money are soon parted.' Determined efforts have been made by people within the industry itself to maintain and improve standards, and due recognition should be made by critics of that fact. Professional bodies exist to prohibit a great deal of undesirable advertising in newspapers and magazines, and the Institute of Practitioners in Advertising tries to see that advertising agencies themselves do not put out offensive or irresponsible advertisements.

People in advertising also have a right to say that advertising is inescapable in the kind of society which we have in these days, and a great deal of it is innocuous by any standard. Much of it is taken up with the imparting of necessary information in order to establish effective communication, without which complex modern society would quickly break down. Also, to say that no advertisement should be persuasive is so unpractical as to imply a merely censorious high-

mindfulness on the part of those who make such observations. We all try to persuade one another on nearly every level of life. The proper question is not whether it is ever right to try to persuade, but what are legitimate and what illegitimate forms of persuasion. What is more, it is ungenerous not to allow that while much advertising may be tiresome and boring, much of it is lively and interesting and helps to add gaiety to the social scene.

All this may be true, but those engaged in advertising cannot go on from this to assume that their critics can be dismissed simply as stuffy intellectuals, irretrievably prejudiced against the mass media. Advertising lies very close to the root of much of the trouble with society today and it is for this reason that so much critical attention is fastened upon it.

Let it be agreed that not all advertising is bad. The trouble is that, bad or good, there is too much of it. Within reason it may perform a beneficent function. One of our main questions is whether, in a period of plenty, where advertising is necessary for promoting the sale of goods and ideas, it is not in danger of getting beyond all reason.

The trouble with advertising is not usually that it is overtly in bad taste, or likely to shock or corrupt in conventional ways. On the contrary, all except the advertising underworld are likely to be very careful not to offend the public in these respects. The real trouble is that large-scale persuasive advertising is almost inevitably a trivializing agency. At all costs the advertiser must try to catch and hold the attention of those who are influenced by the medium he is using, and do nothing which will pre-dispose the customer against his product. This means not only that the advertisement itself must be inoffensive and not too controversial but, much more seriously, that the context in which it appears must also be the same.

This in its turn would not matter much if advertising and the revenue it brings made up an insignificant factor in influencing the media of communication which are used today. The productive capacity of modern industry is so great that industry turns more and more to the creation of luxury goods, and it increasingly depends on advertising to find markets for them. Advertising itself is concerned to build up a vested interest in demonstrating its necessity, and, without any conscious ill-will on anyone's part, more or less blackmails industry into using its services. Its inordinate appetite for growth is so great that we now have an industry developing to advertise the advertising potentialities of various media.

The result of all this is to make many of our chief media of human communication almost completely dependent on advertising, and thus to create a terrific pressure towards their being used in a trivial and superficial manner. Even *The Times* would cost 11d. to produce if it were not for advertising revenue, and it is well known that no large-

circulation popular daily can survive for long unless it is able to attract the big advertisers.

This is a point which many of the defenders of advertising obstinately refuse to see. When Mr Cecil H. King of the *Daily Mirror* was challenged at the NUT Conference on 'Popular Culture and Personal Responsibility' in 1960 as to whether what they printed was affected by conscious pressure from advertisers, he was able to say smugly that it was not. In this, I am sure he was right. What he did not see was that the *Daily Mirror* was in this happy position only because it was leading the circulation race and advertisers were competing for its pages. He also did not see that the *Daily Mirror* was able to lead the race only because it set out to be the kind of paper which was a suitable advertising medium—bright, superficial, subtly flattering to its readers, giving an illusion of being daring by supporting semi-unpopular causes within safe limits. The unconscious pressure of the advertising set-up towards triviality is the most important form of corrupting influence exercised by advertising.

Giving the Public What They Want?

It is sometimes said by defenders of this situation that they are only giving the public what they want. If, for example, the public preferred more serious papers or more serious television programmes then advertising would follow their mood. Up to a point there is truth in this, but it fails to allow for the fact that once the public mood is set in a certain direction the nature of most modern advertising is such as to confirm it in that direction. It always plays for safety and takes the line of least resistance. Nothing must be done which will impair the effectiveness of the medium of communication, not as a medium of communication but as a frame for the advertisements. We have tried in our book on *Equality and Excellence* to show how this process lends itself to 'the exploitation of social poverty by speculators' and to the denial of true human equality.

How can people, both within and outside the advertising world, help each other to create a healthier situation in relation to these matters?

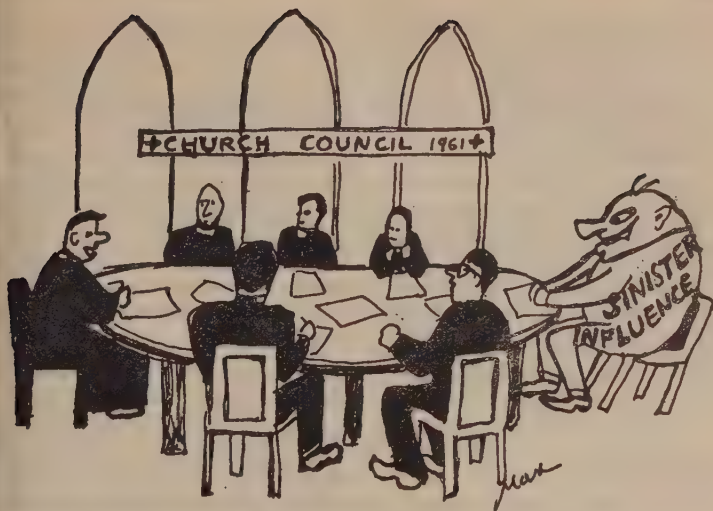
First, they must see the need for society to act to prevent advertising getting out of hand. This is not a denial of freedom, as some spokesmen for advertising interests allege, but rather a protection of the public against the growing tyranny of advertising interests. Advertising, we have seen, performs many useful functions, but its trouble is that it is a trivializing agency, and its appetite is inordinate. Society should step in to help it keep in its proper place. Few people would begrudge advertising its place on the otherwise bleak walls of underground stations, and for advertising to provide a proportion of the revenue of many papers and periodicals is harmless enough. But when advertising dominates the national press, it is time for governments to take action

and to insist that no more than a modest proportion of the income of any newspaper should be derived from advertising. And it is obviously in the community's interests that certain doors should be slammed firmly in the faces of advertising interests. Many of us believed, and still believe, that television is one of the most obvious places where advertising does not belong. Christians in advertising should have the humility to accept the fact that it is in the best interests of society that severe limits should be placed on the range of their activity.

Secondly, Christians concerned with advertising should be modest in their claims. It is natural for the advertising expert to talk big. He should realize that his arts may be of some service in helping people to decide in favour of Omo rather than Daz, but that the more important the decisions are the more ambiguous does his function become. There may be a place for the arts of the advertiser in dealing with matters of politics and religion, but it is a strictly subordinate place. Any political party or church which takes the advertising expert, in his role as advertising expert, into its inner counsels is not behaving responsibly to its commission. Nowhere is it more important that the freedom and integrity of the human imagination should be respected than in image-creation. The cheerful hedonism of the ad-man is in order in the supermarket. Once it is taken into more serious places, it becomes the sinister influence which Mr Tinsley describes in his letter in this number of *FRONTIER*.

This is closely related to our last point. Advertising men, more than any other group in modern society, need to have a firm grasp of the Christian understanding of men as destined to become mature, responsible human beings. The advertising expert may discover plenty of depressing evidence that Barnum was right and that a new sucker is born every minute, and yet recognize that it is his responsibility to help people become less selfish and irrational and more responsible and mature. It is not for him to exploit their weaknesses for the profit of his masters.

It should be the pride of the Christian advertising man to be able to show that this does not mean inefficient advertising, and certainly that it does not mean pompous or pretentious advertising. There is nothing wrong with a gimmick which any person of ordinary intelligence can easily recognize as a gimmick. Advertising men notoriously want us, the public, to love them. The only enduring way in which to evoke love is by treating the object of one's desire with respect. Let our advertising men treat us not as morons, nymphomaniacs, status seekers or stuffed shirts, but as reasonable human beings who resent being got at but who can be trusted to see a joke, and they will find that our distrust of their occupation will quickly be allayed.



Letters to the Editor

Advertising

DEAR SIR,

There are fresh signs that Christians might be ready to use the methods of modern advertising without much hesitation or critical misgiving. So strong is the tendency to assume that, for all practical purposes, evangelism is not radically different from propaganda, that we find Christians ready to go to any lengths in using 'proved methods' of persuasion to secure a Christian point.

Some amazing examples of what can happen may be found in Willard A. Pleuthner's *Building up your Congregation* (1950), the sub-title of which is 'Help from tested business methods'. Mr Pleuthner is, or was, Vice-President of the Batten, Barten, Durstine and Osborn advertising agency, which readers of Vance Packard's *Hidden Persuaders* will remember as one of the most advanced in the United States for the application of the findings of 'motivation research'.

'A churchgoing appeal,' said Mr Pleuthner, 'should meet this basic test of successful advertising: Does your message tell the reader what he will get out of what you offer? In other words, the appeal must fit in with human *desires*.' And, continues Mr Pleuthner, with apparently no misgivings, 'Envy is one of these desires and is often used in mass persuasion, for instance: boys would ape world champions. Based on that appeal, wheat flakes have been put on millions of tables where corn flakes used to be. Other basic desires include pride, profit, fear, and fun' (p. 77). The two main motives for going to church, says Mr Pleuthner, spring from two things: (1) fear of insecurity, and (2) family feeling. These constitute 'an Achilles' heel, vulnerable to religion' (p. 77). Having discovered that these are the two motives to which appeal must be made, he goes on to ask how it could be 'propelled':

'Probably by the same forces which have changed so many other habits—

have led women to use three creams on their faces—have led boys to gather box tops—have led men to switch from dental powder to toothpaste and then back again to dental powder. Nearly all these forces could be put behind churchgoing at a fraction of what they would cost a commercial traveller' (p. 79).

A glance at some of the illustrations in this book showing anxious and distressed men and women ('Has trouble come into your home?') and bearing the caption underneath: 'Find yourself through faith' make only too clear what Mr Pleuthner has in mind. Interestingly, I have not been able to find the word 'God' once in the book.

Yours faithfully,

JOHN TINSLEY

The University,
Hull.

DEAR SIR,

Without comment on the complex issues of publicity and the Christian ethic, there is one point that would seem to have been missed both by the Rev Dr Sangster and by your contributor David Bastin.

Over fifty years ago, housework was indeed a round of drudgery. But the housewife was seldom the victim. Far more often, even in quite modest homes, some little underpaid and sometimes underfed girl, was getting up at dawn, cleaning grates and lighting fires, carrying cans of hot water up steep flights of stairs. She cooked, washed up, dusted, swept, and cleaned boots in a hopelessly inconvenient Victorian house and with no better tools than a broom, a dustpan, a jar of washing soda, a knife-board, bathbrick, liquid blacking and a fire-shovel.

It is interesting to note that science got busy at the point when 'slavey' labour—as it was picturesquely known—ceased to be available. Could a mass-demand have been stimulated on behalf of the 'household help'? And is this a question that the Christian should ask when taking a 'positive attitude' and thanking God for the vacuum cleaner, the electric cooker and the washing machine?

Yours faithfully,

LESLIE STUBBINGS

Chancton Hard,
Dartnell Park,
West Byfleet, Surrey.

And gladly would he learn

Charles Simeon, famous vicar of Holy Trinity, Cambridge, and one of the outstanding forbears of Evangelicalism, at least in the Church of England, once said that the three most outstanding attributes of the Christian minister were (1) Humility, (2) Humility, (3) Humility. . . . While earnestly and humbly seeking to understand the truths of God's Word, the Evangelical must always be aware of the danger of misinterpretation through his own sinfulness, prejudice or ignorance. If those of other schools of thought are honestly seeking the guidance of the Holy Spirit through the Word of God, we must beware lest we write off all they have to say because they do not toe the same line in regard to commonly accepted Evangelical belief and practice.

A. T. HOUGHTON

Incarnation and *Avatâra*

TOTALLY divine and totally human in one and the same infinite person, Christ is in person, words and deeds the absolute symbol of the Absolute, the Face of God. Krishna and Rama are *Avatâras* of Vishnu, i.e. 'descents' or 'manifestations' of the Divine; they are not, in the Hindu view, real incarnations. The commonly accepted translation of *Avatâra* by 'incarnation' is misleading, because Krishna and Rama are not described as having really suffered and died; in the *Avatâra*, God does not, as for Christians in Christ, become really man, he only appears in human form and remains, behind and beyond this earthly appearance, purely divine and unaffected by human vicissitudes. The concept of Incarnation, whatever syncretists may think, has to be sharply distinguished from the concept of *Avatâra*, yet only distinguished in order to unite both at a deeper level, not in order to separate or isolate them from each other, whatever Christian exclusivists may think. To understand this, the Christian should have the intellectual charity to look at an *Avatâra* with Hindu eyes, an effort rewarded by a richer experience of the very Christian contemplation itself.

The great Ramakrishna helps us immensely in such effort because, right or wrong, he considered Christ as an *Avatâra* as much as Kâli, Râma, Krishna and Muhammad, and he tells us how a Hindu inwardly contemplates an *Avatâra*. In 1885, after having meditated for three days on the life of Jesus, a human form appeared to him, drew nearer to him, and he heard an inner voice saying: 'Redeemer', 'Incarnate Love' and 'Master Yogi'. This figure became gradually absorbed in Ramakrishna, disappeared as an 'object', and aroused in him the experience of *samadhi*, i.e. the mystical awareness of the ultimate identity of his own innermost self with the divine self of the *Avatâra*. In other words, the *Avatâra* is not an objective Thou, as Christ is, but a symbol in the highest sense which Asia gives to this word, namely something sacred, but ultimately unreal and dream-like, an evanescent sacred mirror of *one's own* divine self. This shows at once the difference between an *Avatâra* and Christ. No Christian looks at Christ in order to absorb him even in his highest self, nor does he intend to merge in Christ, nor even to merge with him in God. Two historically individualized persons cannot fuse or merge, nor can two real spiritual persons, whether human or divine, and this is precisely what the historicity of Christ, the unique 'individuality' of the God-Man, makes clear.

This shows the basic difference between Christian love and Hindu

bhakti, for *bhakti* aims at a final fusion with God, whereas Christian *agapé* does not wish to abolish the distance from man to God or Christ, it intends on the contrary to deepen this infinite distance between persons because this distance is the very breathing-space of a more infinite Love. A similar contrast distinguishes Christian charity from Buddhist *maitrī* or 'universal benevolence'; in *maitrī* the respective subjects are evanescent elements, so that the 'love'-relation in *maitrī* must itself be non-subsistent and evanescent, whereas charity is an ultimately real relation between ultimately real persons. Christ's historicity prevents His reduction to a timeless myth. When we look with Hindu eyes at the Incarnation in its full Christian sense, Eastern spirituality helps us to remember, to actualize and to understand better, certain neglected or wrongly understood Christian truths like Paul's exclamation: 'It is not I who lives, but Christ within me', or Christ himself when he says: 'The Kingdom of heaven lies within you'. The *advaitin*'s¹ way towards 'non-dual' identity of Self (*atmā*) and Brahma by pure 'knowledge' (*jñāna*) discloses an inwardness which remains un confronted, totally thou-less, whereas Christian contemplation, at this very point, becomes utterly inter-personal by opening totally to the inwardness of God's infinite Thou.

The main spiritual gift of Asia to the Western monotheistic half of the world consists in compelling us, as it were, to place our approach to God at a more and more interior sphere of the soul. A providential lesson, indeed, to so many modern monotheists who dare to approach the absolute Person from a mundane and superficial sphere of their consciousness, thus tending to conform God to the image of man instead of conforming man to the image and resemblance of God.

Looking at the Encounter from the Eastern point of view, I fail to see any reason why the East could not in its turn open itself from within to the biblical half of the world, why it should not also reach out for its complementary values and accept to be enriched by them.

Hindus and Buddhists often object that all biblical values are already included in their tradition and scriptures and even surpassed by them. This attitude reminds one of the defensive reaction of Christian exclusivists in the opposite sense. Hindus, Buddhists and other Asiatics have nothing to lose, but much to gain by accepting the spiritual West as a providential challenge, a challenge to revive some of their own traditional dimensions. *Why should Asia refuse a dialogue in which the only thing which both spiritual hemispheres are asked to give up is their ignorance about each other?*

India's real dialogue with the spiritual West is only about eighty years old and is intimately related with India's political rise to national independence, and her awakening to the full awareness of her indivisibly

¹ An *advaitin* is one who adheres to the *Advaita* or 'non-dualist', i.e. monist, form of Hindu philosophy, which holds that all things are ultimately one.

cultural and political personality, i.e. of her *international* vocation. Up to the end of the nineteenth century, the monotheistic—Jewish, Christian and Muslim—communities of India lived side by side with Hindus and Buddhists, tolerated by them, but also spiritually unrelated to them.

The Encounter

The real encounter of Hindu spirituality with Christianity, prepared by Ramakrishna in 1885 in the way described above, started with his ardent disciple Vivekananda. Received as a spiritual hero by the World-Parliament of Religions held in Chicago in 1893, Vivekananda conveyed to the West the message of the universality of Hinduism in which all religions seemed to him to converge as into a supra-religious spiritual synthesis. At the same time, however, he absorbed in the West, more and more consciously, some true biblical values which were new to him and less easy to integrate into his synthesis than he had first assumed. He had inherited from his Master a spiritual plasticity which enabled him to be impressed by the specifically biblical stress on the spiritualizing nature of a relation to God—and through God to the neighbour—a relation that was conceived, not as ultimately impersonal, but as ultimately inter-personal. He seems to have growingly realized that this concept implies, in apparent contradiction to Hinduism, that the objective side of the universe corresponds to something ultimately real. Vivekananda became increasingly, albeit reluctantly, aware that the world of concrete things and concrete persons which confronts us is a place for spiritualizing action, not only for spiritual detachment. He also saw that all these values and perspectives, in spite of being contained in some way or other in the Vedas, the Bhagavad-Gîta and the Purânas, had been treated as belonging to a lower level and thus remained basically foreign to Hindu and Buddhist social consciousness. His familiarity with the West induced him to attempt the revival of the neglected interpersonal values by developing the Hindu 'way of love' (*bhakti-marga*) on partially Christian lines and by laying unprecedented stress on the social aspect of the Hindu way of action (*karmamarga*).

Leading Indians today, desirous to see India achieve industrialization and material and social progress without abandoning her spirituality, see no way out of the following dilemma: should India keep her traditional virtue of contentment at the price of backwardness and starvation, or accept and even foster discontentment as a necessary incitement to material progress, even at the price of materialism and the gradual destruction of India's spiritual personality? This seems to me a wrong alternative. The problem is not one of content or discontent, but one of a new *spiritual* approach to the outer world, of a new inner relation to objects, a relation that breeds content without indifference and productive activity without either discontent or restless activism.

Thus India's technical and social progress could indirectly open

Indian eyes and hearts to many hitherto unperceived theocentric dimensions of daily life; however, the result will only be spiritual, and not materialistic, if *pandits* and *gurus* rethink and deepen all the moral implications of their own faith. If they would ask the West, and if the West would agree, to perform its technical assistance with at least a minimum of awareness of the providential spiritual complementarity between both hemispheres, our economic co-operation would become a part of the spiritual dialogue between East and West and would thus again receive its full significance. I like to think that this is what Pandit Nehru has more and more in mind in his repeated recent statements by which, quoting Vinobha Bhawe, he declares science without spirituality as amoral and exhorts us to unite them.

All these recent spiritual tendencies and achievements, all these new outlooks and new remembrances, born of India's talking and listening to the West, converge in the philosophical works of the Vice-President of India. Dr Radhakrishnan's brilliant writings seem to me to prepare the ground for a synthesis which has yet to be achieved within Hinduism itself and which would greatly help the dialogue to become a full and reciprocal Encounter between Eastern and Western spirituality. I mean by this the synthesis of *Vaishnavism* and *Shaivism*, that is of the Hindu way of love (*bhakti-marga*) and of the Hindu way of 'knowledge' (*jñāna-marga*); in other words: the synthesis of God approached as the Absolute in Person and of God conceived as the impersonal Absolute. These two antithetic Hindu spiritualities appear to me to be still somewhat unrelated, perhaps because they are not sharply enough distinguished.

A genuine Encounter in dialogue reveals increasingly the two spiritual hemispheres as being in reality spiritual dimensions of man as man, and the tension between these dimensions as a tension between two poles inseparably present in every human being. Reflecting in men a mysterious divine antinomy, these spiritual poles constitute the human person as a full person. They have to remain always in tension, yet in a non-violent, inwardly transforming tension which unifies the whole person and enables man, brought to real peace with himself, to bring real peace to others. 'Non-violence is more than peace,' Pandit Nehru once told me, more than absence of war. So is biblical Love.

East and West should meet as two spiritual persons. Persons are not 'problems' to be solved, but inexhaustible 'mysteries' to be explored. East and West are like two persons who, having lived long together like strangers, begin to discover that they love each other. The dialogue will never end. Lovers are never tired to meet, to listen and to talk.

And From Sudden Death...

THE Litany asks that we may be delivered from 'sudden death', and Jeremy Taylor gives us a prayer for the man who 'at a sudden surprise by death' has no time for the 'trimming of his lamp', but in our day we count them happy who die swiftly and without warning.

We should not wish to recall all the pomp and the fear of death which our present attitude tries to hide, but the solemnity of death is too little considered today. Man's instinct to shun death as 'unnatural' is exaggerated until all that society as a whole can do is to avoid the thought of death and the dying. Some of this feeling may be akin to the old superstition that the dying are 'unlucky' to those in contact with them, but there is also a deeper significance. A materialistic outlook finds it hard to contemplate death except perhaps in a sensational or sentimental way. A society occupied with the pursuit of prosperity, security and tangible pleasures has no valid answer to the problems of suffering and death and so the questions must not be asked. There is also a general feeling that modern medicine should be able to prevent or cure all illness, and if it fails then the outcome is felt to be 'unfair'. There may perhaps be obscure feelings of guilt but, all in all, suffering is seen as a meaningless burden for the patient and those around him.

There are some who believe that the only right and dignified solution is to make inevitable death as swift and easy as possible, and that the responsibility of choosing release belongs to the individual. But this is surely a flat denial of God's power and wisdom and, above all, of His love. The suffering which leads to such demands can and should be relieved, or very greatly alleviated, and the deep concern of those who advocate such a policy is a challenge to much indifference and consequent neglect of sufferers in this country today. Certainly we have no room for complacency, and those who say that such a step would be wrong have a responsibility to see that there should be no need for anyone to make such a request. An understanding compassion must indeed work to give physical care and to see that death should be seemly and decent. But if we do not look beyond these things to see a person of eternal value, then our work is no more than the use of techniques of relief and we still avoid the real problem and its solution.

A cry just to be rid of pain is not worthy of man. When the process of dying is seen only as an ending, one that may perhaps be painful and

long drawn out, then apprehension and fear fill the minds of those who surround the patient. It is decided that he 'must not know, whatever happens' and the inevitable loneliness of dying is increased. Everyone is filled with the helplessness of inevitable defeat, and fear is transferred to the sufferer without explanation or help. All the thinking round him is negative, and, responding, as we all do, to thought rather than to words, he is left feeling useless and humiliated.

Man by his very nature finds that he has to question the pain he endures and seek meaning in it. Nor can he fully accept life unless he has tried to contemplate death and accepted its existence even where he has only faint glimpses of its true meaning. In practice, individuals are always kinder and braver than the mass. Both our indifference and our complacency are shaken by the impact of death, and, in spite of this sorry climate of thought and the provisions which are so often inadequate, we continually see that victory has after all replaced defeat. Suffering of all kinds leads to recollection, and approaching death still breaks the yoke of materialistic values and brings out the best in people and shows them the things that are for their peace. Real truths about man and his destiny and his dependence upon God's mercy are brought to light along with kindness and patient love.

Achievement not Defeat

When Christ was facing death in the Garden of Gethsemane He said to His disciples 'Watch with Me'. This is the attitude of mind and heart in which we must approach the dying so that we may try to learn from them and give to them. There are a few homes and hospitals with special provision for the dying and I have the privilege of working in one of them. Here we are able to care for physical need (and we can approach this task with confidence) and also we have time to watch and share something of what is happening. We are continually shown our obligation to our patients, knowing that we can only begin to fulfil this obligation with God's grace; but even more we are shown what they, in their turn, are giving to us and to those they love. They do this by their very situation as well as by their own dealings with it. All the time our aim is to handle our treatment so that pain and distress are quietened and our patients are enabled to remain themselves, able to find their key to the situation as they see it and to use that key in their own fashion. We have no doubt that they are going through an experience that has a meaning and that what we see all the time is not just a long defeat of living but a positive achievement in dying. All the time and in so many ways we are conscious of God's hand on all that is happening. This is certainly true in many other spheres, but perhaps at the meeting-place between this world and the next we might expect at times to see this with unusual clarity.

This hospital is indeed a place of meeting. Physical and spiritual,

doing and accepting, giving and receiving, all have to be brought together. We carry on when someone cannot be cared for at home any longer and what we do is still completed by the continued support of loving and faithful friends. All these things are interwoven and gradually made into a pattern. We can only prepare the path the individual has to travel, but the nature of the way has been shown to us in many stories, and the confidence with which we greet a newcomer is a heritage from all those we have known already. Somehow we all have to reconcile the two parts of our lives, all the doing in which we fulfil our duty in and for this world, and all the undergoing in which we accept the hard things over which we have no control. By living we become ourselves so that in dying to those selves we may hand back to God everything as fully as we can, giving ourselves to Him. We believe that this offering is gathered up in Christ's offering, and, even where we see very little understanding of this in someone, we know that He has transformed death by His dying and that we can trust Him.

Where we are allowed to watch closely and to share deeply, we may not find an answer to all our questions about suffering and death, but instead we find a Person and our questioning is turned into wonder. We have also seen that when suffering and the diminishments of death are made into an offering of love, then it is the way of union. Union first with God who thus comes to take us to Himself; and, in this reality, there may be a new coming together with those whom we love. Thus even separation can be transformed. Jeremy Taylor spoke of 'the trimming of the lamp'. We have seen many who were finally so stripped of all they counted as theirs that they seemed to be nothing more than a lamp for God to burn in. But they were not less but more themselves, with an intensity of love and a capacity for union that we can salute but only share in fitful moments as yet. In this we see glimpses of a way in which darkness is comprehended by light and death is swallowed up in victory.

The process of dying undermines our everyday heedlessness of real truths. This may often happen long before the person understands the true nature of his illness. Here we are dependent upon the working of the Holy Spirit and must be careful not to arouse fear by forestalling Him. When someone goes through this process in his own right time he achieves composure and acceptance and, in response, those round him learn to watch and listen. The serenity of such wards as ours is in great measure the patients' own. This is not just because their fighting power is being gradually undermined nor is it helpless resignation. The end of a slow deterioration of the body is not seen in bitterness and resentment, though they may have been there earlier on in the illness. In our experience, the end of the story is seen in courtesy and gratefulness and humility. The dying so often have an openness and simplicity which call forth the same qualities from those who try to help them. We are

debtors to those who can make us learn such things as to be gentle and to approach others with true attention and respect. Here is something at once more gentle and more abiding than mere stoicism, an achievement leaving those good memories that more than anything else give comfort and courage to those who are left behind.

The dying need the community, its help and fellowship and the care and attention which will quieten their distress and fears and enable them to go peacefully. The community needs the dying to make it think of eternal issues and to make it listen and give to others. The community of the Church has a particular responsibility, not only to meet with people dying in many different surroundings and to sustain those who sometimes have to endure in very difficult places, but also, I believe, in helping to fill a gap in our present provision. For most, the ideal is that they should die in their own homes, but so often this proves to be an impossibility. There is a great need for more Homes of the type in which I have the privilege to work, Homes where we can specialize in this most rewarding field of medical and nursing care and where religion sustains the staff and the life of the whole place.

A society which shuns the dying must have an incomplete philosophy. By their very existence among us they remind us to 'number our days that we may apply our hearts to wisdom', they make us ask the most important questions of life and bring its greatest realities to our notice. If we 'watch with them', they will be relieved of some of their feeling of isolation, of being mere burdens, and together we can learn that dying is not mere 'loss'. If they can be helped to find God (and not as a mere escape from fear but as the Reality Who has been seeking them in different ways all their lives) then any suffering is used and transformed, and, like Job, those who question find that questions die away in the presence of God.

What of those who seem to see or hear nothing of Him? Nothing of all this? What of those whose minds are dimmed, senile, confused? This is a large subject which could well form the theme of another article. Here one can only say that our responsibility to quieten their physical distress is all the greater. If this is the only way we can help them we must trust Him to reach them Himself, Who by His saving death comes near to all the dying. Here, as in all things, 'He is before all and at the end of all, and He holds the keys of death'.

Adolescents Wait for Godot

THIS is a scientific age. What are its characteristics?

First, a new emphasis on intellectual integrity. Integrity of thought is indeed no new thing: what is perhaps new is an upsurge of thought based on observable fact and logical argument. Preconceived ideas have no place and no restraining power in this type of thinking. Truth, we believe, is that which is ever living and growing, and this type of scientific truth expects to be constantly changing and developing; we do not expect that a scientific textbook written ten or even five years ago is necessarily correct today. This sense of rapidly changing, violently expanding truth speaks of excitement, of movement, of sincerity, not to be set aside by laws of authority or tradition. We can all recognize some aspects of this impact in scepticism, in caginess, in apparent disrespect among children and young people.

In what way does this constitute a problem *vis-à-vis* religion? For Christianity too the Truth demands integrity. We need to think why our faith, which should welcome and rejoice in the critical, questioning, vigorous outlook of the scientist, so often seems so far removed from all this. What has gone wrong? Is it something to do with the static form of our Bible—seemingly always the same and unchanging; will new translations affect this? Is it the archaic language of the Prayer Book and the formality of services in an informal world? Is it the adherence to tradition on the part of an average congregation? Is it laziness, an unwillingness to read seriously, to join in study, to re-think our beliefs? For it must be in us. It cannot be in the faith itself, whose Leader cried, 'Behold I make all things new' and then died for His belief in that re-creating newness of His teaching.

A second characteristic of this scientific age is progression—a word that is preferable to the term 'evolution'. Science has brought to us the idea of a world continually changing and altering, nothing static or finally determined. We learn of molecules constantly undergoing modification and change by a rearrangement of their internal patterns and of a universe undergoing the same process of change on a vast scale. But this is an orderly change; it all seems to be within the range of certain laws which we can often only dimly perceive. That remarkable book, *The Phenomenon of Man* by Pierre Teilhard de Chardin is based on this concept of unbroken progress. In the vast and majestic development of the biological kingdom there have been lines which have progressed to a dead end—the prehistoric monsters being one obvious illustration—but the sense of order and steady development is constant

throughout. What Chardin calls 'The persistent march of things towards greater consciousness.'

This concept of gradual progression is a mark of adulthood. Children and primitive people only think from day to day; each event tends to be a whole in itself; each tragedy occupies the full scene. We, in more developed circumstances, seek to learn from each event and see backward into the causes and look forward into the future. The word progress is on our lips and we give an immense amount of thought to this, progress in education, in economics, in political thought. By contrast, so many religious conceptions deal with things that happened once and for all, things which have been done long ago, which we had or have no say in but must accept as they stand. What do we mean for example by the Atonement? Wesley's great hymn on the Resurrection can give a sense of finality and not of progression.

Love's redeeming work is done.

Fought the fight, the battle won.

'Is done . . . won.' These are past tense. We have to be careful not to live or teach them as such. Too often conversion is represented in that form also, as a *fait accompli*, with too little attention paid to growth.

This language of the past tense sometimes seems foreign to the scientific ear. It is not adequate to say that these things are a mystery. It is not possible even to come to the stage of seeing what the word 'mystery' means, until the action of God in Christ can be made plainer in the language-forms of the scientific age. 'When men are failing to recognize and accept the gift of salvation, it is folly to insist on their receiving it in the mental box in which it was originally given.' (G. F. Woods.)

The third characteristic of the scientific age is that it presents man with a new way of life and a tremendous enthusiasm and vitality in pursuit of this. We hear much of the keenness and vigour of the research worker, his oblivion of time-keeping and set hours, his determination to get to the bottom of whatever he is investigating. This enthusiasm is a compound of excitement at the prospects of what he may find, of single mindedness in pursuit of his objects, of passionate determination to arrive and of endless patience. We could say also that it contains an ecumenical sense, the consciousness of working with and sharing with other scientists all over the world in a search for some aspect of truth. Prof. Coulson quotes the conclusion of Pavlov's *Bequest to Academic Youth*: 'What can I wish to the youth of my country who devote themselves to science? . . . thirdly, passion. Remember, that science demands of a man all his life. If you had two lives that would not be enough for you. Be passionate in your work and in your searching.' The Indian scientist Bose, spoke of the purpose of research work: 'To realize an inner call to devote one's whole life to the infinite struggle to win

knowledge for its own sake and to see Truth face to face.' This enthusiasm and vitality is something men are looking for in daily life, longing for and often failing to find. Scientists have it, so the argument runs, so there must be something in science; often it comes down to something as simple as that.

As Christians what do we make of the words of Prof. Waddington: 'At the present time, only science has the vigour and the authority of achievement, which is necessary to give that fresh, vivacious *joie de vivre* which captivates men's hearts and minds?' Can we show in our lives that, with St. Paul, we find *this* the truth: 'For it is God that worketh in you, both to will and to do of his good pleasure; I joy and rejoice with you all.'

I believe that we are wrong in thinking that in this day and generation there is a clash and a conflict in the minds of the young, science undermining religion. This idea may, and alas, does linger in the minds of older people, of clergy and teachers principally; it does much harm. Too often in our teaching and preaching we start on the defensive, defending religion against science; we are Don Quixotes tilting against non-existent windmills. It is not a so-called conflict between science and religion which unchurches the 27 million who have been baptized in the Church of England, and the 10 million who have been confirmed into our Church and reduces them to the under 3 million who attend even Easter Communion.

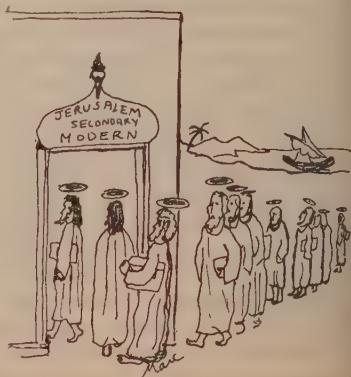
Our young people (and few over the age of twelve can be called 'children') fall into two groups, though with human beings there can be no sharp demarcation lines. The smaller number we may call the intellectuals, numbering about 25 per cent of the 3 million children in school. They are in the top streams of our primary schools; they pass on to Grammar or public school or if in the Secondary Modern School are among the minority who may reach G.C.E. standard. They go on to technical colleges or courses of further education; they become apprentices or pass to training colleges or the university. Some of them are in our churches though we are very conscious how many drift away as they feel themselves too old for Sunday School or choir, too busy for youth clubs; and so they become 'unchurched'. Why? It is not really that they are too old or too busy: they just cannot see the relevance of Christianity to their daily life.

The possibility of winning this section of the population while young is great, for they are within reach. Christianity is still a matter of interest to them; they are willing to discuss and argue and even study. They believe Christianity commits them to all sorts of theories which no sensible person could be expected to swallow; but they are prepared to believe that their views *may* be wrong; they are prepared to put them to the test. They will read books—sometimes—and much literature is directed towards them. They will listen—sometimes—and they can to

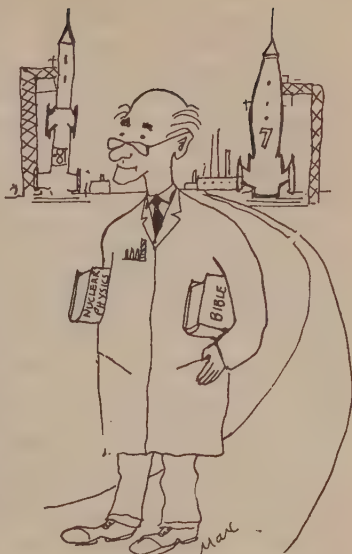
some extent enter into our words and the antiquated (to them) language of our expressions. Their own intellectual curiosity brings them into a world where some at any rate meet scientists, teachers, philosophers, men and women whom they can respect, some of whom are feeling after and finding something of the wholeness of life in God, as Lord and Master, as creator and scientist. This 25 per cent are not so great a matter of concern.

But the vast number of our 'children' are not in this so-called 'intellectual' group. They are in the Secondary Modern schools where 75-80 per cent of the population go. Their attitude to religion is characterized by 'massive indifference'. There is no lesson harder to teach at the Secondary level than Religious Knowledge and no lesson, I maintain, worse taught. We are supposed to lead all our teaching out of 'the child's interest'. By and large, this young person has little or no interest in this subject; it does not impinge on life as he knows and lives it and the ideas and language used are not the ideas and language of his age. Young people of eleven and twelve onwards consider they are no longer kids to be fed on kid's stuff. In three years they will be earning a good wage; in five years they may be married. They are young adults, conditioned by a scientific age where religion is outgrown by eleven and life is for fun and material benefit. They learn by observation and not by intellect and they see a massive indifference to Christianity as taught by the Church, demonstrated by those around them in factory and workshop, housing estate and coffee bar.

But our conviction is that Jesus Christ died for all men, not merely for the clever 25 per cent; indeed how many of the Apostles would have found themselves in the Grammar School stream when young? Our problem is to pierce the indifference of the less intellectually able and to make God 'news'. We none of us really know how to do this, because few of us have learned to sit where they sit and walk where they walk. If we do begin to sit where they sit we find that attitudes have a far greater meaning than words and words are only understood against the demonstration of a life. We live in a world that expects progress and advancement. Those who observe us look for it in our lives and expect us to help them to find it, but how can we lead others into growth if we are not growing?



Those of whom I am speaking would understand a demand for straightforward Bible study. They expect to study a guide book to knowledge. In school they are helped to study history or geography or whatever it may be with the aid of a textbook. For anything else they may want to learn or do, they can acquire a 'do it yourself' handbook. It seems strange to them that the Church makes no demand of study of what presumably is the Christian textbook, does not require them to bring it to Church, often does not even base its sermons upon it. In how many churches do the clergy try the experiment of sitting down in the nave of the church with a Bible and the congregation or the children all with their Bibles and studying it?



Is there a belief that the Bible is too difficult for the laity? That they had better read books about it? Few of those of whom I speak would read one of these books.

I sometimes wonder if the clergy know how few of their flock read their Bibles regularly and/or seek to read them with understanding, with some Bible aid, commentary or leaflet. In a census taken of students in a Church Training College, 90 per cent of whom had been commended by their parish priest in writing to the College as good members of their parish church, only 30 per cent read their Bibles with any form of regularity or aid, and only seven of these had been started on any form of Bible reading at their Confirmation. The rest had learned to read through a Christian teacher at school or a Christian home. Why did their clergy commend them as good members of their Church when they had not started them on this means of growth? Why is not the opportunity seized at Confirmation? Nearly 10 million people in this country have been prepared by their clergy for this great step of admittance, mainly when young. They have attended regular classes and heard of their Christian duties. How can they grow in grace if they do not even study their textbook?

An answer may perhaps be given that this growth is a matter of prayer and worship, of regular attendance at Communion. Indeed it is, but just as the young research worker has to be trained in new methods

and in corporate working with the team, so even more the young Christian needs personal individual training in something that is so remote from daily life as prayer and worship. Is it any wonder that apart from this, the first few Communion are sometimes the last? It shows a total lack of understanding of the conditions surrounding young people's lives if the time of preparation ceases with the traditional six classes of Confirmation. Training in the understanding of the Bible, of prayer and worship should be continuous and Confirmation should be made conditional on this. Some clergy would reply that they had no time for such training in growth, but is this not something into which committed laity could be drawn? Why should not every Confirmation candidate who has not a Christian home be adopted by one member of the Church, and long before Confirmation? Perhaps the guardian would come to classes with the candidate (a real sacrifice, but sacrifice is needed): or would take the candidate home and talk things over; or would pray with the candidate and teach him or her to pray and to read the Bible; or would come on Sunday to communion with the younger member of the Church.

The age we live in has been called 'a spiritual ice-age', a universe where there seems to be neither a God above who cares, or man below who matters. Or, if man matters, what point has his life and what purpose? He is waiting for Godot—and Godot never comes. The world fails; religion, offered as a piece of information, seems to have little relevance. The question remains, who am I? why am I here?

The young German pastor and poet, Dietrich Bonhoeffer, caught up in the Nazi struggle, moved from prison to prison and awaiting execution, wrote from his Gestapo prison cell,

*Whom am I? They mock me, these lonely questions of mine,
Whoever I am, thou knowest, Oh God, I am Thine*

This is what the world, what men and women and children look for: one who by his sincerity, his confidence, his joy, yes, joy even in adversity, shows in his life that he knows 'whose I am and who I serve'; one who *belongs* and can therefore help others to belong. One who is cared for and can therefore with gratitude and love, care incessantly for others. This is an answer to the child, who, seeking for religion in a scientific age, says 'unless I see the mark of the nails . . . I will not believe', and seeing, affirms, 'My Lord and my God.'

A. J. APPASAMY

Christian *Ashrams*

An Indian tradition in the service of the Church

DR S. JESUDASEN of India and Dr E. Forrester-Paton of Scotland were studying Medicine in Edinburgh. They became great friends and decided to come out to India together and serve the sick and the needy in some impoverished rural area. They selected Tirupattur, about 120 miles from Madras, and established there an *Ashram* in 1921.

Through the years they built a hospital, a small bungalow for the doctors, a small bungalow for the workers in the *Ashram*, a place of worship, a guest-house for conferences, a library, an elementary school and other buildings. They put all their private property into this work. One of them had considerable means and the needs of the growing work were readily met. Other doctors joined them and a number of voluntary workers came to help them in the hospital and in the elementary school.

The word *Ashram* is very familiar in the religious literature of India. It means the house of a religious teacher who lives there with his family and his disciples. The two doctors gave a new content to this term. The idea of establishing *Ashrams* kindled the imagination of the Christian people in India.

During the past forty years twenty-five Christian *Ashrams* have come into existence in different parts of India. They are not all run on the same lines; there are many differences among them; but there is a common pattern. I shall describe in this article this common pattern, drawing from my personal experience. I was Bishop in the Coimbatore diocese in the Church of South India from 1950 to 1959. During these years there were three *Ashrams* in the diocese—one at Tirupattur, another at Tadagam, nine miles from Coimbatore; and a third at Gudalur on the Nilgiri Hills. I had many opportunities for visiting them and taking part in their life, often spending some days, giving addresses and conducting services. My knowledge of the other *Ashrams* in India is quite limited. I have visited some of them occasionally, have heard about their work and read about what they are doing.

One of the ideals for which *Ashrams* strive is that of freedom: freedom from the control of church councils and church committees, and freedom to experiment and pioneer along new lines.

There are many difficult problems before the Indian Church. What should be the relation of Christians to the heritage of India? Should

we make any use of Indian music, Indian methods of worship, Indian types of temples and Indian art? The missionaries from the West planted in India churches which were exact replicas of the churches in their homeland. They had been brought up to love them and they gave to their converts the hymns, the services of worship and the church-buildings which had helped them so much. As the Christians in India began to think for themselves, they said that they would like to use in their life and worship all that was good and helpful in the religious life of India. The *Ashrams* began to make experiments in this direction.

Poverty, Prayer and Fellowship

Another set of problems for the Indian Church concerns the attitude Christians should take to the political and economic movements of the country. Some years ago Gandhiji and now Vinobaji are challenging the nation about its economic and social injustices. The churches are busily occupied in carrying on their pastoral work, conducting services, holding prayer-meetings and teaching the Bible, but not facing the challenge of economic and political movements. Some *Ashrams* have invited national leaders to visit them and to explain their programme of work. The *Ashrams* have implemented some of these leaders' proposals to raise the standard of living for the poor and the underprivileged.

Poverty is another ideal which the Christian *Ashrams* in India seek to follow. In 1934 Bishop Pakenham-Walsh established an *Ashram* at Tadagam. He had been Anglican Bishop of Assam for nine years. He had been Principal of Bishop's College in Calcutta for twelve years. In this college he had trained young men for the ministry. When the time for his retirement came he saw the vision of what an *Ashram* could do for the Jacobite Syrian Church in South India. There was a bitter struggle in that Church between two factions. He thought that by opening an *Ashram* with opportunities for missionary work the two factions might be made to come together and live in peace. A small plot of four or five acres of land was purchased in the beautiful Tadagam valley surrounded by a low range of hills. With his Provident Fund money he put up some simple buildings. A chapel was also built. His wife put into the *Ashram* fund an annuity she had. A small religious community of men and women began to live in that *Ashram*. One of his students in Bishop's College, the Rev K. C. Verghese, was elected the head of the community. The Bishop lived to be eighty-seven years of age. For over twenty years he lived the simple life in that *Ashram*. He spent considerable time every day praying for the sick. Those who were healed—and there were hundreds of them—sent to the *Ashram* their thank-offerings. Members of the Jacobite Syrian Church and other friends sent gifts for this community. Simple food and clothes were supplied to the members of the *Ashram*. None of them was paid

a monthly salary. The rooms in which they lived were of the simplest type.

There are religious communities in every part of the Christian Church devoted to poverty and the simple life. The characteristic feature, however, of the Christian *Ashrams* in India is that in some of them married people live. They feel strongly that family life is ordained of God and must be given an important place in Christian *Ashrams*.

Service is a vital part of the life of every Christian *Ashram*. Our love for God must show itself in our ministry among the poor, the needy and the sick. In the Hermitage at Coonoor Miss Barber had been bringing up twenty-three women and girls. They had often wished to serve in an *Ashram*. In 1956 there was an evangelistic campaign at Coonoor for a fortnight led by Mr John Beaumont of New Zealand. The women in the Hermitage attended faithfully these evangelistic meetings, walking morning and evening sixteen miles a day. They came into a new spiritual experience and their desire to serve in an *Ashram* became urgent. Two or three acres of land were bought by Miss Barber at Gudalur on the motor-road from Ootacamund to Mysore. An old bungalow on it was remodelled so that there could be a chapel, a sitting-room, a dining-room and living-rooms for about a dozen people. The *Ashram* was opened in 1957. The women in the *Ashram* visit the government hospital at Gudalur and the diocesan dispensary five miles from the *Ashram* on the bus route. They conduct Sunday school regularly for the children in the neighbourhood. They make pastoral visits to the members of the congregations scattered on the hills. They visit also the numerous houses of people belonging to the hill-tribes and do evangelistic work among them.

The Mangalam *Ashram* near Kottayam in Travancore was founded by the Rev K. K. Chandy. He and his wife run an orphanage for scores of small children. They have a training-class for young men and prepare them for Christian service. They are in intimate touch with the economic movement of Vinobaji who urges wealthy people to give some of their land to the poor. He has thus given thousands of acres to the needy.

The Christian *Ashrams* keep fellowship as one of their main ideals. This fellowship is of different types—fellowship among people of different races, fellowship among members of different churches and fellowship among followers of different religions.

In some of the *Ashrams* we see an excellent spirit of fellowship among leaders drawn from different races. Miss Muriel Frost of the Church Missionary Society from England, and Miss Joy Solomon, an Indian Christian, were teaching in the Sarah Tucker College at Palayamcottai. They were both doing work which was at once interesting and significant. Many young women passed through the College and in after years held important positions as doctors, teachers and mothers. This responsible work would have satisfied most people but not Miss Frost

and Miss Solomon. They longed for a more heroic life in an *Ashram*. They chose the village of Sayamalai in the Tirunelveli district, a village infested with robbers and dacoits. They had to travel to the *Ashram* on rough roads in bullock-carts. For over thirty years they worked together faithfully and bravely, conducting schools, giving medical help and building up a small congregation. The fine well-built chapel at Sayamalai stands as a striking memorial to their long and continued fellowship in service.

The *Ashrams* strive after fellowship among Christians of different churches. Bishop Pakenham-Walsh was an Anglican. He sought to serve the Jacobite Syrian Church. The ideal of Church Union was dear to his heart. He was prepared to go to any length so that the Christians of the Jacobite Syrian Church might learn to live in peace and unity. The Jacobite Syrian Church passed very strict rules about Holy Communion in the Tadagam *Ashram*. The members of the *Ashram* were allowed to live together and work together but, when the service of Holy Communion was conducted, the Syrian members were allowed to receive the sacred elements only from their priests. They could not receive them from the Bishop's hand nor could the Bishop receive the elements from the hands of the Jacobite priests. This was indeed a serious restriction but the Bishop was so anxious to serve the Jacobite Church that he accepted it and worked happily for many years under such conditions.

Fellowship among followers of different churches is beset with many difficulties. The *Ashram* at Kodaikanal under the leadership of Dr R. R. Keithan has put that fellowship as one of its objectives. If we are to understand other religions properly it is not enough to study their sacred books or to observe carefully what happens in their popular festivals. Followers of different religions should live together, sharing the joys and sorrows of life. They should explain to one another intimately and frankly what religion means to them in their personal life. They should join together in common worship. This ideal which the Kodaikanal *Ashram* has kept before itself is indeed a very difficult one, but most people will agree that all such attempts to reach the heart of the spiritual experience in different churches should be made.

Prayer is the first characteristic of life in an *Ashram*. There are many organizations which try to serve the people or help to bring about fellowship, but most of them do these things in their own strength, not depending on the power of God. Even many Christian organizations spend very little time in prayer. Men lead active lives, often continually on the move, but devoting little time to prayer or meditation. The Christian *Ashrams* believe fully in the need for setting apart time to draw from the infinite resources of God. In every Christian *Ashram* there are daily prayers, both morning and evening. In some *Ashrams* there are several services of worship every day. The underlying idea is

that however busy or active a man is he must find time to seek the power of God. When an *Ashram* was established at Gudalur the members earnestly desired to set apart one day in the week for prayer and Bible study. They also invited all Christian workers in the pastorate to join them every week in their day of prayer. Several of them did so.

One important feature of prayers in *Ashrams* is that they are offered in the midst of natural beauty. Our Christian worship tends to be conducted within closed buildings. However necessary this may be in cold countries, worship in India can often be conducted in open chapels in the midst of lovely gardens. There is a garden at Tadagam. The chapel is a simple structure with only one side closed for the altar. The other three sides are open. When worshipping in the chapel we can see the flowers and the trees surrounding it. Crotons, Cannas and Marigolds in profusion help us to adore the God who has made them.

The members of the Kodaikanal *Ashram* spend forty-five minutes every morning in silent worship, sitting on a rock from which the rising sun can be seen, filling the world with its light. There is an immense vista of green fields, lovely streams, blue mountains and large areas of red earth stretching for hundreds of miles. This helps the members of the Kodaikanal *Ashram* to love and serve God who has created such beauty.

The Brahmins in India are obliged to say a prayer at sunrise and sunset every day. These times are particularly beautiful. The sky is gorgeous with colour and all the earth is filled with a new glory. The Brahmins are taught to pray that God may illumine their minds as the sun fills the world with its light. In the Tirupattur *Ashram* the members come together for about an hour at the time of the sunset when the horizon is glorious with the light and the colours of the setting sun. They sit on a platform and quietly spend some time in prayer and meditation in the presence of these scenes of natural beauty which occur every evening, day after day, week after week, month after month.

These, then, are the five great ideals of the Christian *Ashrams* in India—Freedom, Poverty, Service, Fellowship and Prayer. They are indeed great ideals of immense value. The *Ashram* movement has made a real appeal to Christians in India and it is spreading steadily, though slowly.

D. L. MUNBY

Equality and Excellence

WE badly need Christian Tracts for the Times, and Daniel Jenkins has provided us with a notable example.¹ Let us hope, not only that it will be read by Christians (and others), but also followed by other tracts which work out its implications—or attack its conclusions. It is a tragedy of our times that there is so little simple and serious constructive writing on major social issues—and practically none by Christians. The real justification for this kind of Frontier work, and the real tribute, come when it leads to open discussion and debate.

For one who both agrees with its major emphases and took some part in some preliminary discussions, it is hardly possible to review it entirely afresh from outside. But it may be worth trying to raise a few issues. Daniel Jenkins writes as a Christian radical deeply concerned with the need for Britain to embody in its institutions and social life a greater degree of equality of the right sort. We have moved so far and lost our impetus; we are in danger of complacency and of giving way to snob-bishness and cheap commercial values. Doctrinaire egalitarians forget that the pursuit of the excellence possible for every man in his own unequal way is the proper manifestation of the real equality of all men. Modern Conservatism tends to batten on a double standard which pursues excellence privately for its inner group and gives the despised masses 'what they want' (and what will keep it in power a little longer). The real conservative virtues (in danger of being lost to a vulgar commercialism) need to be seen in their proper context of true human equality.

In a world where Christians seriously debated these issues, one might hope for a Christian conservative tract in reply to this. In a world where this does not happen, one has to ask what will be the reaction of those who start from rather different premisses from those of Daniel Jenkins. The book cannot do anything but good to simple-minded egalitarians and unthinking leftists. I am not so sure about the reactions of those who start from a rather different position. They may be infuriated, as they need to be. One might hope that this fury would lead to a continuing debate; but one fears that it may not be constructive.

'Conservatives' have perhaps some grounds for this, in that throughout the book the desirability and necessity of equality are rather assumed than argued. At the fundamental level, there is much material for thought in David Edwards' concluding essay on 'Equality as Part of

¹ *Equality and Excellence*, by Daniel Jenkins (SCM Press for the Christian Frontier Council, 1961, 21s.).

our Heritage'. The distinction between the fundamental metaphysical and theological equality of all men and the actual inequalities (natural and social) of men as we find them is indeed admirable in general outlines. But I am not sure that the issues are ever set out absolutely clearly, or that there is any rigorous and precise treatment of exactly what is meant by equality in its various aspects. There is no reason why a book of social criticism should provide an analysis that would satisfy a modern philosopher. But it may be that those who do not see equality as a fundamental Christian (or humanist) value will be more infuriated than they need be. That such persons are not rare in high places may be seen from the strange, and surely ironical, fact that both the present Archbishop of Canterbury and the Duke of Hamilton, a leading layman in the Church of Scotland, were united in wanting 'equality' replaced by 'equity' in the report of the Evanston Assembly. It could be that all that is said in terms of equality could be said equally well in terms of 'humanity' or 'human dignity'. But it would lose some of its bite.

Frontier contributions of this kind require two rather contrary virtues, statesmanship and bite. The book has both. Its fundamental moderation would be stale if not applied in detail at points where it is likely both to annoy and to hurt. Nor can we expect in our modern world that what one man or one group has to say over a wide range of topics will command assent. Fortunately, these details have not been smoothed over into bland generalizations. There are points in the book which I personally find silly or unpractical, and others with which I am in profound agreement; there are places where I find it timid and conservative, others again where it challenges and stimulates. This is as it should be, and my references to some of these details are not to be taken as meaning that they are more than details; others would find other points to criticize.

The chapter on Britain and the rest of the world is brief but admirable, as are those on education and incomes. That on industry I found vaguer and less satisfactory: I did not get the feel of the real problems from it. Throughout the book, the treatment of class, culture, advertising and the position of women convince us that real issues are being seriously handled. How admirable to find the equality of men and women so constantly related to each particular problem!

I was not always happy about the handling of figures and quantities. Many problems can be better handled quantitatively, and it is here that Christians tend to be weak. On p. 78 'thirty in ten thousand' is misleadingly used to describe 3,000 (and not .3 per cent). Similarly the figures (on p. 60) from *The Boss* (1958) of the take-home pay of men at the very top of close on £7,000-£8,000 hardly square with the existence of only 900 with after-tax incomes of more than £6,000 in 1958. (Or are those 'at the very top' only these 900 odd?) Nor is there much to be said for quoting even with a caution the very irresponsible figures

put out by Prof. Titmuss and Mr Townsend (pp. 91-2), which merely obfuscate the real problem of discerning the seriously poor and needy in our society and thus encourage complacency among those who rightly distrust their exaggerations. There are also some weaknesses in the handling of economic issues. On pages 80-1 the distinction between a market for wages and a free market is not made and may be confusing. I am not happy about the cursory treatment of shareholders on pp. 74-5.

I found the passages about Oxbridge (pp. 116-20) infuriating, but more angry than constructive. It is not clear that Oxbridge refuses to accept degrees of other universities as 'giving equivalent status' in any way that is significantly different from the other universities themselves. In pointing to their higher standard of living with 'shorter terms' Mr Jenkins seems to ignore the fact (for which I can vouch from experience both of a Scottish university and Oxford) that people work much harder in the latter. (This justifies nothing, but puts the matter in better perspective.) To expand Oxbridge to double or treble their size (p. 119) hardly allows for the college system (on which their peculiar excellence depends). Nor does the proposal for identification with the rest of the university structure really seem to mean much. On the other hand, the failure of the other universities, if failure it is, is partly at least due to the close oligarchy of professors (often regrettably from Oxbridge) who do not want the 'excellence' of Oxbridge, but prefer power and leisure from teaching.

These are matters of detail. There are perhaps more serious gaps. There are references to trade unions, but no serious treatment of equality (and excellence) in relation to their activities. There is a surprising failure to deal with the physical environment. One major inequality in Britain is between the South and the North, or between those who live in the twentieth century conditions of housing and planning, and those who live in the decayed squalor of Midland mining villages or the grim 'inner rings' of Northern towns. Or perhaps even more serious the difference between those who live in a city with a centre and a tradition and those who live in a place with a name and no more. The last ten years have been years of missed opportunities, and the next ten to fifteen may prove decisive for the next hundred or so as to whether or not we are to have a civilized and civilizing environment.

Daniel Jenkins directs many blows at our 'cultural leaders'; it is time some were directed at our administrators, who have had it too good for too long.

Here are perhaps some points for the debate. May it continue, and may we be grateful to Daniel Jenkins and to his collaborators for having thus stimulated us.

BOOK REVIEWS

Infuriating and Perceptive

God and the Rich Society. D. L. Munby. (Oxford University Press, 25s.)

This is a very important study indeed. I want to emphasize this, because Mr Munby's sharp comments on his seniors (he is damaging on Archbishop Fisher, devastating on the 'Christendom' Group and perhaps slightly unfair on J. H. Oldham) may give this book the reputation of being witty but irresponsible. It is nothing of the kind.

There are very few Christians in Britain who are both theologically informed and also professional economists. Mr Munby is one of them, and he has much to teach us all on some of the most important aspects of our society. Christian writers on economic affairs too often offer us a strange combination of vague denunciation of 'materialism' in chapter I, and in chapter II a passionate (but equally vague) demand that we shall extend this materialism still further by offering it to economically underdeveloped countries. It is the great merit of this book that Mr. Munby is not vague, that he analyses not only the dangers but the great blessings of our 'rich' society, and that he is equally sharp in showing us our duty to help overseas and what this means in adjusting our belts at home. If, on the one hand, he cuts through the fashionable guff about 'mass man' by calmly writing: 'we must be clear when we denounce the vulgarities of our age that the blame must often be laid at the doors of a few mean and short-sighted statesmen, and other leaders who have often been richly endowed by society', he is frank enough to say also 'As a Labour party supporter, I am disturbed by the way in which some Labour leaders seem to be more concerned with what is in fact sharing among the rich (within a rich country like Britain) than with sharing

with the really poor. When the workers of the world really rise, they may be hard put to it to find their comrades in the West.' The book is full of such infuriating and perceptive comments.

Mr Munby is at his best when writing about overseas aid, and perhaps least helpful to the economically ignorant when discussing equality and the functions of rent, interest and profits. (His arguments here are important, but they need expanded treatment.) All in all, *God and the Rich Society* is now required reading for any churchman who wishes to take an intelligent interest in the modern world. To have written it is a considerable achievement in Christian education.

MARK GIBBS

Power

Christians and Power Politics. Alan Booth. (S.C.M. Press, 6s.)

The author is Secretary of the Commission of the World Council of Churches on International Affairs. As such, and as a member of the Institute of Strategic Studies, he has taken part in detailed studies of some of the great political issues of our time.

The issues about which this book is written are the conflict between East and West, the nuclear weapons in the hands of both sides and the relation between Africa and Europe. On all these issues Alan Booth asks for an understanding of why statesmen and national leaders act as they do. For example, President Truman, hearing that the Russians might make a hydrogen bomb, decided that America must make one; no president of the United States, whatever the sincerity of his Christian belief, could have decided otherwise, once he had allowed himself to be elected to his high office. It would have been the only possible conclusion from the advice that he would have received. Booth asks that this be recognized and that we learn to live with a world in which decisions of this sort are made, just as we live in a world where sickness and death are always present. He says that the period in which

we live is one in which everyone is in danger of giving excessive moral content to the international conflicts that surround us, and he deprecates simple solutions like 'ban the bomb' and 'Yanks go home' as the Christian answer to the problems that surround us. He pleads particularly for study, intense and prolonged, of the best way out of the defence dilemma; he states, justly, that a Christian (or anyone else) is not relieved of the duty of trying to foresee the predictable consequences of the courses he advocates. Thus, he asks, would unilateral abandonment of nuclear weapons by this country increase or decrease human danger? Are agreed measures of disarmament more likely if the negotiators are in some position of parity? These are the kinds of issues which require wise assessment and which, he says, cannot be determined by moral judgments alone. He makes practical suggestions arising out of his own study and discussion with like-minded people. He believes, for instance, that a valuable first step that a nation ought to take is to declare, in the most public fashion possible, that it will never be the first to use a weapon of mass destruction, and that they are kept only to deter their use by the other side.

The book contains a similar and realistic description of some of the issues in Africa, in which again the emphasis is on how men in the present situation do behave, rather than on any simple view of how they ought to behave. In fact his whole view of the Christian religion is that it will show men and women how to live in the world as it is, among governments and leaders who act as they do, and find meaning in it. Hard thought and effort may bring a country or an epoch through the worst of its dangers, but even if it does not, the meaning and the challenge are still there. Such is the author's revulsion against utopian solutions and refusal to see the world as it is that he writes 'The hope of some fine day when religion has been successfully used to produce a vast, satisfied and universal welfare state, with the kindly mortician round the corner to cover with flowers the dead body while the parson speaks

his soothing words, is unworthy of man'. And of the ideal of total and comprehensive disarmament, proposed by the communist leaders and now the official policy of the Commonwealth prime ministers, he asks 'Are our human conflicts really of such a nature that they too will wither away once people have thrown down their arms? It is surely more humane in the strictest sense to seek ways of containing and ordering these conflicts so that they do not explode into disaster.' He may be right.

N. F. MOTT

Frontier Theology

The Vindication of Christianity in Westcott's Thought. Henry Chadwick. *The Borderlands of Theology.* D. M. MacKinnon. (Cambridge University Press, 3s. 6d. each.)

Dr Alec Vidler wrote recently: 'Our own theologians are better at harvesting and sifting than at ploughing and sowing.' 'For the initiation of new developments in constructive theology,' he suggested, 'we still depend on the leads given by foreign divines.'

Christian Frontiersmen in Britain have reason to be worried if that is so, since the development of a lay Christianity must always depend in part on the stimulus of creative theological thought; and it is not healthy that Britain should here rely so much on German imports. But it is no use moaning. Frontiersmen must be practical in encouraging constructive theology. This includes knowing the men, encouraging their work and buying their books. If (as is often suggested) constructive theology needs fresh endowment and a major rearrangement of human resources both within and outside the universities, here is a practical work beckoning Frontiersmen with cash or influence. And we must not forget that laymen can be theologians of far-reaching effectiveness.

Professors Chadwick and MacKinnon are certainly names to be noted, and these two lectures given recently at Cambridge are worth looking at, to see which

way the wind is blowing. Each comes from an important thinker who so far has not written much.

Dr Chadwick recalls Bishop Westcott, the greatest theologian of Victorian Cambridge, pointing out how his work was intended to vindicate historic Christianity against the excessive scepticism generated by German criticism. Westcott was too conservative in his own critical positions, and too cloudy in his positive doctrine. Yet he set an example of *concern* about constructive theology which obviously appeals to Dr Chadwick. Now Dr Chadwick must—as he certainly can—take up this tradition. Since he is Regius Professor of Divinity at Oxford, he is in a unique position to do so at a moment when Christianity needs vindicating even more than it did in Westcott's day.

Professor Mackinnon is a layman and a former officer of the Christian Frontier Council. His inaugural lecture promises great things for his time as a philosopher of religion in Cambridge. It expresses profound sympathy with two major modern objections to Christianity: (1) that it does not take *nature* seriously, and (2) that it does not pay sufficient respect to the *morality* of humanism apart from religious inspiration. It welcomes some modern atheists' attacks on Christianity as being on the same level as the faith's own deepest affirmations. Professor Mackinnon will, we must hope, now go on to say more positively what he means by his endorsement of a good slogan invented by J. B. Phillips: 'Your God is too small.'

DAVID L. EDWARDS

In Need of Enlightenment

In Search of Humanity. Alfred Cobban. (Jonathan Cape, 32s.)

Professor Cobban's new book has as its subtitle 'The Role of the Enlightenment in Modern History'. The achievement of this great period brought our modern scientific and technological world into being. This world has exploited to the

utmost the techniques of how to do things, which is one side of our inheritance from the Enlightenment; but by concentrating on techniques it has let slip the other and more important side. This is why Western civilization has lost its sense of direction and the awareness of purpose which is essential to the survival of a community.

The eighteenth century was the last great, creative age of ethical and political thinking; we must return to the point at which the ethical task of the Enlightenment was abandoned, not in order to find ready-made solutions for our problems of personal freedom in modern mass society, but in order to substitute for the mere analysis of power relations a serious discussion of the rational and moral ends of society once again. It was by means of such discussion that the Enlightenment changed the age-old habits of European thought: it gave us empirical investigation instead of dogmatism, toleration in place of enforced conformity, respect for individual freedom instead of torture and despotism. But the area of the influence of the Enlightenment was small; large tracts of Europe, including Germany, were only superficially affected and never properly accepted the ideals and spirit of the new Europe; the heritage, even in the American colonies, was always precariously grasped. The nineteenth and twentieth centuries have proved to us how superficial was the conversion of Europe and the world to the ideals of Locke and his successors. Even the philosophers in the West today are engaged in discussing whether moral judgments have any meaning in politics at all.

Professor Cobban is well aware that other interpretations of the Enlightenment are possible, that, for instance, Becker and Talmon have taken a much more sinister view. Nor does he seriously consider the place of religious and Christian faith in the whole situation; he probably thinks that the outburst of missionary zeal in the nineteenth century was a revival of the obscurantism which ought to have been disposed of by Voltaire and the others. But this is no reason why Christians should not face with him the

question which he raises or why they should not be glad of his help in seeking to understand how the 'enlightened' age of Bacon, Newton, Locke, Rousseau, Hume and Bentham has led to our present predicament. Perhaps we should, after, all retrace our steps.

ALAN RICHARDSON

Religious Encounter

Martin Buber and Christianity. Hans Urs von Balthasar. Trans., Alexander Dru. (Harvill Press, 15s.)

Rabbinic Theology. Roy A. Stewart. (Oliver and Boyd, 21s.)

Worship in the World's Religions. Geoffrey Parrinder. (Faber & Faber, 21s.)

The first two books deal sympathetically with two very different aspects of Judaism. The one is a reply to Buber, especially as represented in *Two Types of Faith*, and there is hardly a stronger opponent of Talmudism than Buber. The other is an account, by subjects, of the main conclusions of Rabbinic theology. Stewart's book will prove a valuable reference work for those who wish to consult this most complex material. It is unfortunate that he has not confined himself always to pure description, but indulges in unnecessary asides. For instance (p. 66) 'The ultimate passing of this temporal order is familiar Biblical teaching, amply borne out by the expectations of modern science' (this is false); (p. 68) 'All living things of the original creation, the Talmud teaches, were brought into being in full maturity . . . and this claim . . . is not necessarily absurd, unless certain Darwinian hypotheses be regarded as absolutely infallible' (in the sense that the Talmudic teaching is logically possible, this is all right; but its vast improbability should be recognized); (p. 131) a *do ut des* attitude to God is unsatisfactory, but 'compares quite favourably with Utilitarianism and other secular moralities' (this surely rests on a gross misunderstanding of much modern ethics). A pity all this, for the book is undoubtedly a most useful index to Rabbinics.

Hans Urs von Balthasar has written a sensitive appraisal of Buber's position. He sees in the contrast between the faith of Abraham and the faith of St Paul as described by Buber a reflection of the first schism within the Chosen People—a schism which (and here he agrees with Démann) has a lot to do with later schisms. On the Christian side it leads to being cut off from the 'holy root' and the inability to feel the Old Testament prophetic tradition from within. The latter in turn involves a wrong view of Christ, since in a sense He stands within that tradition. On the Jewish side, even so penetrating a thinker as Buber suffers from a kind of schizophrenia, induced by the split between the prophetic principle and the sacramental principle of Land and Temple. To reject the latter in concentrating on the former distorts the inner movement of Jewish history; to replace it, as Buber did in his earlier thinking, by a form of Utopian socialism, leaves it without intelligible connection to the former; while to accept it in a Zionist manner leaves Israel isolated among the nations, chosen, but chosen for nothing. The writing is not always clear, nor the direction of the argument easy to make out. But those who are concerned with the Christian attitude to the Jews must read this book. The events of this century surely call for an agonizing reappraisal of Judaism.

But the world is wider than the Jewish and Christian traditions sometimes imagine. As never before, Christianity is encountering religions outside, and in a new way. Gone are the days of ignorance about the teachings and spirit of foreign faiths. Nevertheless, gaps in our knowledge remain, and it is Geoffrey Parrinder's achievement in *Worship in the World's Religions* to have filled one gap. This is a most useful survey of men's differing ways of worship and will provide an excellent handbook for those who wish to supplement their knowledge about the doctrines and contemplative techniques of the great religions with an acquaintance with one centrally important practical aspect of religion. There are useful bibliographies at the end of each chapter.

NINIAN SMART

Mental Health

The Self in Pilgrimage. Earl A. Loomis. (SCM, 6s.)

Religion, Culture and Mental Health. Proceedings of the Third Symposium (1959) of the Academy of Religion and Mental Health. (New York University Press, \$3.50.)

These are two books representative of the increasing flood of literature concerned with the relations between psychiatry and religion—or perhaps, more accurately, between psychiatries and religions.

Loomis's book is a semi-popular account of the psychological development of man written with Freudian theory as the main framework. It is based partly on the author's teaching to students at the Union Theological Seminary and is satisfactory introduction reading for ordinands. A suitable essay topic arising out of this sort of approach would be to compare and contrast the parable and the psychiatric case history as methods of teaching about personal relationships.

The second book is altogether more pretentious, and consists of a well-edited transcript of a week-end conference of distinguished experts in sociology, anthropology and psychiatry, meeting with remarkably well-informed and open-minded Jesuits, rabbis and ministers of the Protestant Churches of America. The participants discuss Christianity mainly as a social institution, and the absence of the 'Are you Saved?' type of approach takes some of the bite out of the discussion. Nevertheless it is interesting to see that both the social scientists and the ministers stress that mental health implies not only integration, adjustment, etc., but also a positive and at times painful striving for Ideals and so on. The best thing in the book is an appendix by Prof. Douglas Heath of Haverford of possible research projects in this field which provides discussion points and Ph.D topics galore.

These two books show how much further fruitful and understanding co-operation between medicine and the social sciences on the one hand and

organized Christianity on the other has gone in America than in England. It is high time this FRONTIER topic was pursued more vigorously here.

D. A. POND

Sects

Sects and Society. Bryan R. Wilson. (Heinemann, 35s.)

This book is subtitled 'the sociology of three religious groups in Britain'. The three are the Elim Foursquare Gospel Church (Pentecostalist), the Christian Scientists, and the Christadelphians; they differ very widely from each other. Their beliefs, history, moral code and social distribution are described in deplorable jargon, leading up to a resounding quarter-truth:

'Differential social and psychological dispositions, rather than objective truth, are the data necessary to understand religious commitment. The actual truth of a teaching—if this could ever be established—is not causally related to the allegiance it obtains.'

Mr Wilson believes that people educated in science are unlikely to be converted to 'fundamentalist' religions, whereas common sense and common observation should have told him that it is only philosophers (and if their emotions are deeply involved, not even them) who find it difficult to hold two incompatible views simultaneously.

Two books in this field which do not appear in his extensive bibliography are Horton Davies's *Christian Deviations* and Charles Booth's *Life and Labour in London* (Religious Influences Series). By compressing his account of sectarian history and doctrine to the span of the former, and by using the space for reportorial observation in the manner of the latter, Mr Wilson could have produced a very much more interesting book. Do we know, for instance, how far orthodox Christian denominations draw recruits from the sects, and *vice versa*?

However, this is neglected country, and Mr Wilson has done his research thoroughly. Elim members, he says, tend

to day-dream, either about the after-life or about what they would do if they were left a fortune. Their ministers may not marry or embark on courtship in the town where they are stationed, without written sanction from headquarters, and they are disciplined (how?) if they break the courtship off without good reason. Christian Scientists consider Roman Catholics to be a potent source of 'animal magnetism', and think it unwise to mention them by name, preferring such euphemisms as 'Red Currants'. (In a rare flash of wit, the author calls this 'a type of terminological crossing of one-self'.)

Mr Wilson provides material for a study of the way in which sects harden into denominations. This is particularly useful in the case of Elim, whose social functions in a half century of rapid social change have been reflected, he thinks, in such internal developments as the transfer of power from the 'charismatic leader' (George Jeffreys) to the 'competent administrator' (E. J. Phillips). Will a sociologist be found, I wonder, to describe what happens to denominations as they begin to look critically at their history and origins in response to the ecumenical idea?

CHRISTOPHER DRIVER

The Job of a Parson

Essays in Pastoral Reconstruction. Martin Thornton. (SPCK, 17s. 6d.)

Two cheers, please, for Father Martin Thornton. Pastoral theology has been, intellectually speaking, something of a Cinderella. Indeed, students in Anglican theological colleges sometimes allege that the lectures on 'pastoralia' consist of little more than the Principal's reminiscences of his last parish. And if one turns from uncharitable reflections of this kind to the books, one has to go back a long way before one finds a pastoral theology which is reasonably comprehensive, truly theological and also practical. The Bishop of Sheffield's admirable *A Parson's Job* has been long out of print and would seem now some-

what dated. There have been untheological collections of practical information such as C. R. Forder's *The Parish Priest at Work*; and there have been of late an increasing number of case studies—one thinks of the Bishop of Middleton's *Church and People in Industrial Life* or Canon Southcott's *The Parish Comes Alive* or Dr Ian Fraser's *Bible Congregation and Community*.

It is Father Martin Thornton's great merit that he has asked fundamental theological questions about what clergymen are doing in their parishes with their people. *Essays in Pastoral Reconstruction* is the third in a series that began with *Pastoral Theology: A Reorientation* and continued with *Christian Proficiency*. His positive answer is given in terms of a doctrine of the Remnant. This can be and has been misunderstood, and may be too readily written off. It is therefore worth saying that it has been used, critically interpreted for the US scene, by that shrewd Lutheran, Dr Martin Marty, in *The New Shape of American Religion*.

Low-church Anglicans, Free Churchmen and others seem to be of no interest to Father Martin and they will be irritated by his jovial and ill-considered attacks on Bible study and preaching, on organs and parish magazines. But Dr Marty is evidence, and reliable evidence, that there is something in Father Thornton, and you ought not to dismiss him on the evidence of this book without also trying *Christian Proficiency*.

But all the same, in Mr E. M. Forster's phrase, two cheers rather than three for Father Thornton. To attack Bible study without heeding the well-used and fruitful devotional Bible study of the Evangelical tradition: to attack sermons without heeding the tradition represented by Dr Coggan or Mr Cleverley Ford (to say nothing of the still greater riches outside the Anglican tradition): to attack organs simply because plainchant (which is best sung unaccompanied) is the 'Catholic ideal' and other church music can be scrubbed out—all this represents a one-eyed and indeed parochial vision, and a curious blindness to the complex nature of Anglicanism.

DAVID M. PATON

A Fighting Christian

In Search of Myself. The Autobiography of D. R. Davies. (Geoffrey Bles, 16s.)

I was attracted to this writer by a series of extracts from his book *Down, Peacock's Feather. Studies in the General Confession*, as they have been serially read by the BBC early on Sunday mornings during the summer of 1961. Here obviously was a religious mystic of gentle personality but forceful experience. He was able to link religion with social and political realities and at the same time to make them part of the individual adventure of the soul in its discovery of a personal responsibility towards the family of man and the God directing it.

Now his autobiography delivers credentials which justify the man in writing so authoritatively on religious matters. It is a remarkable story. His father was a coalminer in Glamorgan crippled by an accident when the boy was still an infant. The family was thus doomed to a struggle against bitter poverty, but this did not interfere with the firm religious régime in the home or with the atmosphere of music and scholarship which surrounded the boy. At the age of nine he became a butcher's errand boy for a shilling a day, and later went into the mine. He memorized his Greek irregular verbs by chalking them up on the coal-face during lunch break. He also taught himself Latin and Hebrew, with the result that he won a scholarship first to a Unitarian college and later to a Congregational college in Bradford. Between these two academic periods, however, he lost his faith and before returning home and to slavery in the mine, he went tramping on the road and even worked in a circus as a lion tamer.

His mother never lost her faith in him, although she was grievously distressed during that period of his Unitarian faith. He pleased her, however, by becoming a Congregational minister for ten years, during which he identified himself with the cause of the miners and filled his church with them, especially during the General Strike in 1926. He became famous for his preaching and would no doubt have risen to eminence

within the nonconformist brotherhood had he not again lost his faith, this time with desperate results that nearly wrecked his health and even his sanity. He turned entirely to left wing politics and imparted a mystical element even to these by making himself a disciple of that strange and remarkable liberal from the Balkans named Mitrinovic, a doctrinaire who was a pioneer in the idea of European federation.

This period ended as dramatically as his previous one when he first lost his faith. In that he had been stricken down with rheumatism which cleared up overnight when he went into the Congregational church. During this second darkness he tried to commit suicide, but at the last moment had a vision of Christ forbidding him to take this step, and instantly he recovered his religious inspiration and never again lost it. He got into touch with Archbishop Temple who recognized his value and persuaded him to take orders in the Church of England. From that time he found peace and was able fully to develop his sense of vocation as a gifted preacher and writer on religious subjects. Both preaching and writing were always inspired with a vision comparable to that of John Donne.

Such is the story in outline which this posthumous volume tells with economy and a strong dramatic force. It is a book which is likely to bridge the gap that today lies with such menace between the Church and the majority of people. Here is spiritual realism playing a vigorous and authoritative part in the life of a man of the people.

RICHARD CHURCH

Short Reviews

The Bible in the Age of Science. Alan Richardson. (SCM Paperback, 5s.)

Oh dear! not another book on religion and science! No, but an excellent account of the way that attitudes to the Bible have been changing in the last 150 years. Schleiermacher, Barth, Westcott and Hort, Existentialism, Heilsgeschichte,

Cullman and Austin Farrer. Scholarship and poetic imagination are both given their full value without being made into idols. Bultmann is quietly cut to size.

Dr Richardson's thought seems to have matured since his almost great book, *An Introduction to the Theology of the New Testament*, and my slight reserves about his fundamental attitude have now vanished. This is a book to strengthen faith.

On one point I should like to hear more. Dr Richardson dismisses allegorical interpretation very shortly, but I cannot believe that there is not something valuable in a method of interpretation which was used for so long by so many great and holy men. J.W.L.

Common Sense about Race. Philip Mason. (Gollancz, 12s. 6d. and 6s.) In this eminently 'Common Sense' book, written by an acknowledged expert, the layman will find both scientific know-

ledge and broadly based historical insights illuminating a subject notoriously befogged by ignorance and nonsense. Philip Mason demonstrates that if any 'pure race' existed, it could only be in quite isolated and backward groups, and exposes the fallacy that there are any biological arguments against genetic mixture between the various sub-species of mankind. Differences of intelligence are shown to be chiefly due to environmental influences, training and education; individuals within any one race display differences of innate intelligence far greater than any that can be plausibly argued as existing between racial averages. The most valuable part of this book is its psychological analysis of the origins of racial prejudice, through which stereotypes are unreasonably but automatically applied to individuals of another race, thus leading to discrimination and hostility. V. E. W. HAYWARD

PAMPHLETS AND PAPERBACKS

With the co-operation of the Advisory Committee on Christian pamphlets we offer each quarter a selected list of pamphlets and paperbacks of interest to our readers. We try to grade them by a simple system of stars:

** indicates a booklet of exceptional importance; * indicates that it is a very good piece of work. A listing with no star indicates that it is well worth your attention if you are interested in the subject concerned.

- ***Evanston to New Delhi.* The Report of the WCC Central Committee to the Third Assembly. World Council of Churches, Geneva —
- * *Christian Spirituality Today.* Essays from *The York Quarterly* edited by the Archbishop of Canterbury. The Faith Press 5/0
- * *The Faith.* Raymond Raynes, edited by Nicholas Mosley. The Faith Press 5/0
- African Pulse.* Scenes from an African hospital window. Martin Jarrett-Kerr. Hodder & Stoughton 4/6
- What's Wrong with the Church?* Nick Earle. Penguin Books 2/6
- * *The Church in an Age of Revolution.* Alec R. Vidler. Penguin Books 5/0
- Passion and Compassion.* John Wren-Lewis. Independent Press 1/3
- Bible Weeks.* E. H. Robertson. SCM Press Ltd. 4/0
- * *Science, Poetry and the Incarnation.* BBC addresses. Kenneth Barnes. Friends Home Service Committee 1/6
- Worship and Witness.* A Quaker study outline. Friends Home Service Committee 1/6
- * *Teenage Morals.* A symposium from the pages of *Education*. Councils and Education Press Ltd. 2/6